

# The first two

partes of the Actes or vn-  
chaste examples of the Englyshe  
Notaryes, gathered out of theyr  
owne legendes and Chronycles  
by Ihon Bale, and Dedicated to  
oure moste redoubted so-  
ueraigne kyng Ed.  
warde the  
syxte.

**B**eware of the leueni of the pharisees  
whiche is hipocrisye. But there is no-  
thing hid, that shall not be dyscouered,  
neither secrete, that shall not be  
knowne. Therfore, what so  
euer they haue done in  
darknesse, y same shal  
be known in y light  
Luke. xii.





*The Right Hon<sup>ble</sup> Charles Viscount Bruce  
of Anpthill Son and Heir Apparent  
of Thomas Earl of Ailesbury and Baron  
Bruce of Whorlston 1712*

# To the most

vertuous, mightye, and  
excellent prince, king Edward  
the syrte. By the grace of God, king  
of England, Fraunce, and Ireland, defen-  
der of the faith, and in earthe vnder  
Christe, of the churches of the saide  
England and Ireland the supreme head.

His moste humble subiect ihon  
Bale, wisheth all honoure  
health, and felicitye.



Like as manne  
of two substaunces  
constituted (mooste  
worthy and excellēt  
prince) that is to say, of soule &  
of bodye, so were there for hys  
special commodity in thē both,  
and for hys wholsome conty-  
nuance in long succession, or-  
dained of God two necessarie  
A.ii. func=

*The Epistle.*

functions or administratyons  
from the worldes begynning.  
Nether might the one of them  
withouth thother at any tyme be  
no more thā the body wythout  
the soul, but anon after a dead-  
ly decay therupon folowed in y  
commenwelth. In the bookes  
of kings and of Paralipomenō  
is this so plainly declared, for  
the deatded kyngdomes of Is-  
rael and Juda, that at no hand  
it can bee denied. The fyrste of  
them was the explanacyon of  
the heauenly doctryne, tohome  
we now call the godly office of  
a preacher.

The other wee vnder-  
stand to be the publique or po-  
litique regimēte, whiche is in  
the hygh gouernaunce, autho-  
rity, and power of a kyng. The  
fyrste

*Dedicatory.*

fyrst of these ii. moſte neceſſary  
offices, the eternal Sonne of  
god inſtituted in paradise. The  
other toke begynnyng of God  
the father, which held an euer=  
laſtinge monarchye before the  
worldeſ conſtitucion, and on  
the earth by his ſpeciall giſte it  
tooke good ſucceſſe in manne.  
Throughe me do kynges raighe  
(ſayth he) throughe me do pry=  
ces make juſt lawes. *Pro. viii*  
In the Godhead are they here  
all one, but in perſon diuers.  
The one gouerneth, the other  
teacheth. The ſaide Sonne of  
GOD as an euerlaſtinge  
prieſt and byſhoppe, fyrſt called  
Adam and Eua to repentance,  
by the voyce of ſuch a lawe as  
both detected & rebuked theyr  
ſinne,

*Sur.*

*The Epistle*

Furthermoze he published the  
promise concerning the holpe  
seede of the womā, whych shuld  
breake the head of the wycked  
serpent. Thus preached he the  
the first gospel of saluatiō, whi-  
che is a ioyfull massage decla-  
ring full remission to be geuen  
frely in Christe, or for Christes  
only sake, a rightousnes in the  
holy ghost folowing therupon,  
with the life euerlasting. As A-  
dam was confirmed the image  
of God, and appoynted to rule  
the hole earth. Gen. i. He suc-  
ceded him and his eternal son  
in these ii. highe offices of Go-  
uernance and of Doctrin, throu-  
ghe the gdaunce of hys holpe  
sprite, so becomminge to thone  
a vicegerent or lief ternaunt, &  
to thother an high vicar gene-  
ral. He instructed his posterity  
in

*Dedicatory.*

in the right rules of faith for  
that age, and prudently bled  
their politique regimente. In  
this perfitt trade succeeded the  
fathers, Enos, Cainan, Mahala-  
lehel, Jared, Henoch, Mathu-  
salah, & Lamech, one after an  
other, til the daies of Noe.  
Which gouerned most godly, &  
preached repentance for an C.  
and xx. yeares space. After the  
general floud stode Noe by a-  
gain, and executed these ii. offi-  
ces more earnestly than afore.  
Melchisedech hys sonne was  
both a king and a priest, so was  
faithful Abraham and his chil-  
dren after him, as apereth both  
by their wars and sacrifices.  
And although moles at times  
executed but one of these ii. of-  
fices, and Harô his brother the  
other, yet wer they afterwar-

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bes againe both vnitied in Josue and his successours, assisted by the byshoppes and Leuites, till the Jewes desired a kynge. Than helde Saule the temporal dominion, and Samuel the high priesthode, Dauid and Abiathar, Salomon, and Sadoch, in the same trade followinge, till the Realme was deuided into Israel and Iuda for the wickednesse of rulers. And as the fall worshippinges or execrable ydolatries began to increase by the deuelishnes of false priestes, God raised by the prophets, with an earnestnes to rebuke them, and agayn to renew the heauenly doctrine and gouernance. And as their course was out by a myserable mutation thzough warres and captiuitie, that liuely doctrine of sal-

*Dedicat ory.*

saluacyon, by the sectes of pharisees, Saduces, and Eleas was yet once againe obscured, and the high gouernance clere ly decayed and also remoued from the chosen flocke of God, the sceipture translated to Herode a cruell straunger. The sonne of God the eternal father called Iesus Christ, the entered into the flesh at his time apoynted, and became our high kyng and p̄test euerlasting bi his triumphaunt passion and ascension, restoryng these two offices, and reseruyng them in hys glorified humanity to a sempiternal monarchy. To his Apostles and disciples he appoynted the administracion of his heauenly word, leauinge to the world ly rulers the hygh gouernance of people,

**Thys**



*The Epistle*

This hath bene breuely the be-  
ry ordze, course and proces, cō-  
cerning these ii. most high offi-  
ces sens the world's beginnig.

Now the great aduersary of  
God antichrist hath sens Chri-  
stes ascension wroughte in his  
wiked course, to deprave these  
ii. ministracions of God, and to  
cause them to serue his moste  
blasphemous & filthy affectes,  
the first ii. parts of my English  
votaries here present, doth plē-  
tously shew. And my hope is y  
the ii. lattre partes, which wil,  
God willing, most speedily fol-  
low, shal declare it yet muche  
more at large. I haue therein  
decreed for difference of bō-  
kes and apt arguments of the  
matters contained in them, to  
geue them iiii. seueral titles, of  
rising, building, holdynge, and  
sal-

*Dedictory.*

falling. For the first part treateth of their byrthing to myschese, by thold idolatozs in the the reign of perdition. The second part sheweth of their hasty building by the hypocritische monks to establish the wicked kingdome of antichriste. The third part will declare the crafty bypholding of their proud degrees & possessions, bi the wily and subtil flaightes of the. iiii. orders of frires. And the fourth part shal manifest their horrible fall in this latter age by the grounded doctryns of the true preachers and wytyers: These votaries do I take for those instruments of sathan, which continually fro time to tyme haue destroyed these ii. high ministrations, by darkning the doctryn of GOD, and peruerting iustice

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in the rulers. Next to the scriptures I take their most wicked examples for wytnesses in that matter.

If your learned Maiestie, in this second part do mark their wicked proceedinges in takynge from princes thineuening of prelates, and fro the churches ministers their married wiues, ye shal finde the greatest traytors that euer wer on this erth both to god and to man. For by takinge fro princes thineuening of prelates, they deminyshe moze then half their authority, makynge them bond seruaunts to antichrist. And by condemning of mariage in þe ministers, they not only peruerter þe doctrine of faith, but also of godly prechers they made idle workmen and vnclene doers, ydola  
tors

*The Epistle.*

toꝝ, couurers, liers, oppꝛessors  
tyꝛauntes, whoꝛemongers, &  
most execrable buggerers, so se  
cludinge their names from the  
lambes boke of life, & their sou-  
les frō saluacion in Chꝛist. Ap.  
xxi. This simple worke haue I  
dedicated to your excellent ma-  
iesty, partly to declare mi obedi-  
ent hart to the same, & partli to  
detect the subtil slaights of the  
hipocrites, your moztall enne-  
mies in the kingdome of Anti-  
chꝛist. Therin may your hygh-  
nes as in a myꝛour, behold the  
auncient ennemies of your no-  
ble pꝛedeccessors, se their pꝛoce-  
dings, know their conuēiāces,  
& clearly perccieue their pꝛacti-  
ses of deceite.

We may also therby be ascer-  
tained dyuers wayes by a nō-  
bꝛe of theꝝ vngodlye Exam-  
ples

*The Epistle.*

amples of life, that your noble  
father of famous memory, dyd  
run for his time a most profita-  
ble courle to the christen com-  
men welth, whan he fyrst ouer-  
threw that moste odible mon-  
stre of Rome with his vnclene  
generacio. The eternal father  
of our Lord Iesus Christ, sed  
your learned maiesty long lyfe  
on the earthe, that ye maye in  
the sprete of Helias, dou-  
ble hys byctoryouse  
doynges, as I haue  
no doubt but ye  
wyl. So  
be it.

*Domine, in misericordia tua,  
saluum fac regem.*







**¶ The first**  
**part of the Actes of Eng-**  
**lish botaries, comprehendynge**  
**their vncchaſt practiſes and exam-**  
**ples by all ages, from the worldes**  
**beginning to the yere**  
**of our Lord a D.**  
**Collected out of their owne**  
**legendes and Chroni-**  
**cles. By I. Bale.**

**¶** Learne herein good Reader to proue  
all ſpices, and to iudge falſe myſtacles, re-  
buking no Chriſten beleuer, but thoſe ob-  
ſtinate hipocrites only, which yet liue  
after theyꝝ popes old rules read,  
but laugh not.

**¶** *TO* thou maiden of Chaldea. Thou ſhalt no  
more be called tender and pleaſaunte. Thy  
ſhame ſhalbe diſcouered, and thy prym-  
ties ſhalbe ſene, for I ſay the the  
Lord wil be auenged of  
the, and no man ſhal  
ſee me. Eſa. 47





The p̄face of this boke. 26



Gydas that aunciēt Brittain;  
in his fyrst tretise of the do-  
lourous destructiō of his cou-  
try, hathe this woorthye sen-  
tence against the which wer the chief  
cause therof. And boztowed it is of the  
thriti. chaptre of Salomons p̄ouerbs.  
Whoso euer commendeth the wicked P̄o. xiiii  
(saith he) and r̄p̄orteth them righte-  
ous or holy, the same shall once haue  
the curse of the people, and the com-  
minality shal abhorre him. Plentuous  
hath the Popes cleargy bene in thys  
poynt, especially in the church here of  
England. Not onlye haue they com-  
maunded vnto vs Whoremongers, Gomyn the  
bandes, byibers, Idolaters, hipocrites saintes.  
traitors, and most filthy Gomozreās,  
as Godly men and women, but also  
they haue canonysed them so; mooste  
holy saintes, set them by gilt Images  
in theyr temples, commaunded their  
vigils to be fasted, appoynted the ho-  
ly dates and the people to do the ho-  
nor with euensonges, houres, p̄ocess-  
ions, lightes, masses, ringinges, sin-  
ginges,

*The pꛛeface.*

ginges, sensinges, and the Deuill  
e al of such heythnesse wares. They  
haue done by vs as they; old pꛛede-  
cessours the Idolatrous pꛛiestes dyd  
by thaunciēt Romains. They haue  
set by a sozt of lecherous Gods to be  
**Al** gods worshipping in oure Temples, to be  
and newe. our aduocates and to help vs in our  
nedes. In fiede of iupiter, Saturn, Mer-  
cury, Mars, Iuno, Proserpina, Diana and  
Venus, whiche did all they; feates in  
whozedome as the Poettes verifi-  
eth, they haue geuen vs vꝛencfryde,  
Cuthbert, Danstanc, Osvalde, Anselme,  
Becket, Brigide, Audry, Modvꝛen, edith,  
Osith, ethelburg, and a great sozt moze  
of vnpure woꝛkers out of mariage.  
Marke the liues of they; Englyshe  
saints, almost from the beginning, &  
ye shal not find one of the canonised  
foꝛ pꛛeching Chꝛistes verity a right,  
nether yet foꝛ leading a life after the  
perfit rules of the Gospell. Not one  
cōmend they foꝛ worshipping of god  
without mens traditiōs, noꝛ yet foꝛ  
executing the woꝛkes of mercy, vn-  
les

les it were to theyr aduantage. Neuer reckned they wedlocke any godly estate of liuing, though it wer an onely orde instituted of God in the beginning, yea, for his Priestes also.

Commonly they haue diswaded both Dissamati men and women from it, as from a one of the most pernicious euill, or from a myserie.

chief of all mischieses, calling it foolishnesse, filthinesse, beastlinesse, a walcking in darcknesse, a maintenaunce of lechery, a fulfilling of fleshly desires, a grounde of all vice, an entraunce of death, a corrupting of maidenhode, a lake of miserie, a clay pit of brennesse, a thraldome of Egypte, a net of Sathan, a snare of the Deuill, and a ponde of perdition, looke *Thon Capraue* in *Catalago sanctorum Anglie*, specially in the liues or legends of *Clarus*, *canfride*, *kinesfride*, *etheldrede*, *Wine*, *Slaspe*, *frede*, *Mylburge*, and *Myldrede* wyth such my. other like, and ye shal find my words mooste true. In the history of *Sainte Yrsula* haue they named them aungels of darkenesse which haue perswaded marriage lawfull.

## THE PREFACE.

Of whose nombre was first God the eternall father, and than Moses and the Prophets for thold lawe. And afterward Iesus Christ his eternal son with Peter Paul, and the other apostles, for the new law. Were not the men (thinke you) wel ouersene?

The De-  
uils.

So peruerse stomackes haue they boyn to women, that the more part of theyr tēpting sprites they haue made the deuils (loke theyr saints legends) but he that tempted Christ was an he deuil, a religious deuil, and a priskly deuil. When they haue bene tempted with lecherous sprites in the likenes of women, they haue (they say) by the sufferen vertue of holy water, tourned them into deuils againe. But neuer were they yet so cōning withal theyr holy water, as to make of their whores honest married women. No, it is not theyr ordre, to do such miracles. In the life of Saint Godrick is menti- on of a the deuil, but in the conclusiō, he appeareth with hanginge ware of no smal quantity, hauinge his yonge ones followynge hym with shauen crownes.

THE PREFACE. Fol. 4

crownes. Of a likelihode therfore he  
was some spirituall he tempted, and  
his childer within holy ordyes. Such  
power had s. Guthlaek ouer those wat-  
ching woymes, that he made them to  
tarry with him, and to build him vp  
a monestary at *Ascendick*, now called  
*Crowlād*, some say, to be shoit in this  
matter. They? saintes in a manner  
wer al vnnarried. If any wer married  
that wold nedes be saintes, they wer  
anon compelled by oth, or by the way  
of penāce, to leaue they? makes to the  
occupping of others, the mā his wife,  
and the woman her husbād, as ye shal  
behold in this boke by most plenteous  
examplis. For matrimony hath euer  
bene such a blacke bugge in they? sin-  
nagoge and church, that neuer wold  
canonisation serue yet, whereas was  
in place.

Saints vnnarried.

Notwithstanding we are throug-  
hly ascertained by innumerable scrip-  
tures and arguments, that matrimo-  
ny is of God, and by their innumera-  
ble examplis of filthinesse, that they?  
bowed wiuelesse and husbandles cha-

## THE PREFACE.

Potaries,
Christen  
doctores.
 ity is altogether of the deuill. Hence  
 the glorious apperance of the Gos-  
 pell haue that Sodomiticall swarms  
 of Antichrist (that ye call the  
 spiritualtye) bene oft times admony-  
 shed of theyr fleshlye erroures by the  
 manifest scriptures thereof, that they  
 should once repent theyr most horry-  
 ble mischieses, and graunt vnto Ma-  
 riage the freedome due thereunto. And  
 what they haue done, think you? No-  
 thing els at all, but laughed them to  
 scorn, reporting them to be but fables  
 and lies. The learned allegacions,  
 reasons, and argumentes of Phillip  
 Melancthon, Luther, Lambert, pomerane,  
 Barnes, and such other, they haue hard,  
 but the answer is yet to make. They  
 mocke and mow at them like Iacke a  
 napes or like them which went by &  
 downe by the Crosse whā Christ was  
 crucified, and that is inoughe for thē.  
 For they haue ll of theyr Popes law  
 to answer no manne, yea althoughe  
 they wyte theyr abhominations to  
 the bittermoste, vnlesse they haue hym  
 in prison.

THE PREFACE. Fol. 5

I haue therfore thought it best, se<sup>ing</sup> **Chauhog**  
 ing they regard not the sacred Scrip-  
 tures, to lay befoze them they<sup>r</sup> abho-  
 mynable practyses and examles of  
 filthines, by their owne legēds, Chro-  
 nicles, and saintes liues, that al men  
 may know what legerdemaines they  
 haue vsed, and what lecherous liues  
 they haue led here in Englande sence  
 the worlds beginning. Let them now  
 be ashamed of their beastlines, or els  
 put on their mothers face altogether.

In the first part of this booke, maye  
 men bycruely behold how & by whome  
 this realm was first inhabited. which  
 thing hath ben hitherto in al English  
 Chzonicles, doubtfully, vnagreably, Cronicles  
 yea, and vntruely treated, vpon coles-  
 tures, fantasies, and lies only, by rea-  
 son of ignorance in the scriptures and  
 most auctorised histories. They shal  
 also perceiue, what peoples haue here  
 by all ages remained, what doctryns  
 hath bene taughte by they<sup>r</sup> true and  
 false prophets, what wo<sup>r</sup>shippings of  
 God they haue vsed, and what lawes  
 in religion they haue folowed.

Finally



## THE PREFACE.

- Priestcs.** Finally they shall know clearly, the deceitfull workmanship of the instruments of Sathan, they? Byshoppes, Priestes and Monkes, wpth other disguised Locustes of the same generatio. Whose continuall study, labour, and seeking was alwaies to blind them by a colour of chaste living, making them
- Marriage.** to beleue, y their marrying of wiues was a prophane laity, a brutish beastliness, and a thing which greatly displeased God. Their owne bowing of virginity was again (they said) a spiritual oꝛde, a life of aungels, and an holy religion whiche pleased God above all other, what though they neuer had it in their liues. Foꝛ true virginity is a faith vncorrupted, oꝛ a beleue governed by thonly word of God without all superstitions of men.
- Faith.** This was thonly virginity that Pa-  
**Luke. i.** ry was commended of. This virginity pertaineth chiefly to marriage, as
- ii. Coꝛ. xi.** testifieth S. Paul. And as appereth in Abrahā and other iust fathers whiche had faithfull wiues. No people are lesse acquainted with this virginitye than

THE PREFACE. Fol. 6

than sectaries, or they that bow by  
ginity, for they chiefly depend vpon  
mens traditions and rules.

But if a tre may be known by hys  
frutes, and a man by his dedes, as our  
saviour saith they may. We shal easily Mat. vii.  
perceiue by their actes, that these vir-  
ginal votaries hath bene the very an-  
gels of darkenesse. Marke their godly  
conenauntes, and theyr other good  
works (as they wil haue them yet cal-  
led) like as they are here registred in  
course. And ye shal finde them moze  
fyt for hel than for heauen. Yea must  
they be canonised saintes, and do most  
wonderful miracles. But those mira- Miracles.  
cles are the strongest delusions (saint  
Paule saith) that the Lord will sende  
vnto them that shal pearish for theyr  
vbeleues sake. I doubt not but thys  
laboz of mine, though it be very sym. ii. Thes. i.  
ple, wil minisre some light as wel to  
the learned as vnlearned. At the least  
it shal teach them to iudge false mira-  
cles, that they be no moze so deuelysh-  
ly deceiued.

Let not the oft cittinge of authours Antowr  
be

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be greuous to the readers, my occasi-  
on iustly consoled.

For therby shall the Papistes haue  
shame alwaies, if they repozte them  
sables, or els me a liar for the telling  
of them, beinge in theyr wytynges  
so manifest.

And as concerning those authoꝝ,  
they were theyr owne deare frendes,  
and wrote the best they coude of the.  
If they had bene theyr ennemies, and  
so shewed the worst of them, or els  
but indifferent wyters as they were  
most parciall witnesses, it had bene a  
farre other shewe of theyr mischieses  
than here will appere.

Men trusted they would haue seene  
them selues in this cleare lyght of the  
Gospel, and so haue repented theyr for-  
mer factes of falshood.

**Bishops.** But truely they are of a farre o-  
ther kinde than so. Theyr nature is  
not to repent, do they neuer so manye  
mischieses. Rather studie they oute  
newe practises of tyranny and cautels  
of crueltie, to adde mischiese to mis-  
chief, till the great vengeance promi-  
sed

sed light fully vpon them. Who so e-  
 uer hath promoted forwarde Goddes Gospel.  
 veritye (they thancke God of it) they  
 haue bene none of them as yet. If they  
 should make theyr bootes with Paul.  
 i. Cor. xii. that they haue done therein  
 more labours than the other disciples,  
 men of knowledge woulde by and by  
 say, that they lied moste falselye. In  
 dede they haue with Menelaus, Alchis-  
 mus, Ananias, and with Caiphas gone  
 afoze all woꝛldlye tyꝑauntes in the  
 murthering vp of them whiche hathe  
 done it. And for errors, they say. But  
 who euer erred as they haue done, **Errour.**  
 sence the woꝛlds beginning: Truly  
 none as yet. Neither, Turke, Jewe,  
 Saracene, Pagane, nor deuill, as the  
 examles hereafter will shewe, they  
 shall not be hable to auoid it, vnlesse  
 they dispute with fyre and faggots,  
 as they haue done hitherto. For stark  
 nought are they in disputaciōs, wher  
 as they are not at hand.

For thys booke I shal haue their cō-  
 mon liuery, and be called a thousand  
 times heretike.

But

## THE PREFACE.

But neyther loke I for reasonable answer of them, nor yet for amendment of theyr knaueryes.

**Face of** In this booke of myne, is one face of  
**antichrist.** Antichrist chiefly disclosed (paranenture iii. vnder one) wherwith he hath of long tyme painted oute his whoze, the Rome church that she might to the worlde appere a glorious madame.

That face is her vowed chastite, wherby she hath deceitfulli bolstered her  
**Marriage** selfe spirituall, beinge but whoze and  
**maketh la** thies, and disdained mariage as a vile  
drafte sake, and dyrtie dish clout, calling al them but leud lay persons that were vnder it, though they wer Kinges and Quenes, Lordes and Ladies.  
The noble gouernours and learned lawyers, vnto whome God hath in this age deliuered the measuring rodde of his word, as he did to Ihon. What ye  
**Hypocrit.** should measure al thynges ryghtlye.

We not now slack in your offyces, as in the blinde time, but thorow fourth that wretched bond woman with her daughter that Rome church with her  
**Probitie,** whorishnesse. No paynte of nobilitye  
were

THE PREFACE.

3

were it, no; yet of learmed worthines  
to be as ye haue bene of late yeaers,  
still seruante slaues to a most filthy  
whoze, and to her whozedom & whoze  
mongers.

Oure mooste Chyristen Emperour  
of Englande, Kinge Henry the. viii. King Hen  
of that name, and now his most lear- ry.  
ned and gracious Sonne kinge Ed-  
warde the syrte, a mooste worthy mi-  
nister of God, bathe gone besoze you  
in that behalfe.

They haue made open vnto ye the  
way, and dyinen a way fro your gates  
the great aduersary that shuld mooste  
haue noyed you . Disdaine not than  
you to follow.

Take from your true subiectes, the  
Popes false Chyrist with his bels and Chyrist.  
bablinges, with his miters and Pa-  
stries, with his fannoms and soppe-  
ries, and let them haue scely the true  
Chyrist again that they; heauenly fa-  
ther sent them from aboue fashioned  
oute vnto them in the Gospell. For  
much moze beutiful is he in the sight  
of true beleuers, than are all the cor-  
rupt

**THE PREFACE.**

rapte Childzen of men, withall the  
gorgeous apparellinges . Looke you  
there vnto wyth earnestnesse,  
soz nothings will be at the  
latter day moze straight-  
ly required of you  
than that.

(. .)



**T**he first  
part of the Actes of Eng-  
lish botaries, comprehendynge  
their vncchaſt practiſes and exam-  
ples by all ages, from the woꝛlde  
begynning to the yere  
of our Loꝝd a M.

Collected out of their owne  
legendes and Chroni-  
cles. By I. Bale.

**M**ariage instituted  
of God.

**I**n Paradise oure eternall  
and merciful father insti-  
tuted mariage immediat-  
ly after mans fyrſt creati-  
on, and leſte it wyth him  
as an honeſt, comelye, wholeſome  
holy, and needeful remeady againſt all  
beaſtlye abuſions of the fleſhe, that  
ſhoulde after happen, and graunted  
thervnto his eternal bleſſing. Inceſſe  
(ſaith he) multiply, and fill the earth.  
B. 1. Gen.

Matrimo-  
ny.



The Actes of

The fyrst  
religion.

Gene. i. And this repeted he thysse af-  
ter that. Gene. viii. ix. and, xxx. to the  
intēt it might be groundedly marked,  
and wel known of men to be his most  
earnest ordinaunce . Thys was the  
fyrste orde of religion that euer was  
made, and of most holines, if we due-  
ly respect the maker thereof wyth the  
other circumstaunces besides, prefer-  
ring his wysdome to mans wysdome.  
And for that it shuld not be reckened  
a thing vnadvisedlye done of hym, he  
loked therbpō again among all his o-  
ther woꝝkes, and could behold no im-  
perfection therein, but perceiued that  
it was of exceeding goodnes. Yet hath  
there sence risen a soꝝte, whiche haue  
against Gods heauenly wysdome, set  
vnmari- theyꝝ fleshly folishnes, which ar none  
ed pꝛiests other to be reckened than the verye  
sede & offspꝛing of the serpēt. Though  
these haue knowne that ther is a god,  
yet haue they not glozifyed hym in  
faith and mekenesse, but haue become  
most vaine in theyꝝ imaginations.  
¶ Wheras he hath declared marꝛyage  
exceedingly good, they haue condēned  
it

It as a thing execrable & wicked. And Gods ad-  
 wheras he hath spoken it by his own uersaries  
 mouth, that it is not good for man to  
 be alone, they haue improued that doc-  
 trine and taughte the contrarpe, as a  
 thing moze persight and godly.

Marriage contempned of  
 Sathan.

**T**Hus Sathan erected him self a-  
 gainst god in that wicked gene-  
 ration, whiche began fyrste in  
 Cain, and hath euer sence continued in Cain.  
 that posterity. For this presumption  
 God gaue them clerely ouer, and left  
 them to them selues withal their good  
 intents & bowes, wherupō they haue  
 wrought sence that time filthines vñ. *Donnes*  
 spekeable. Their chaste womē, beials & monkes  
 Monials, nunnes, and Begines, chā-  
 ging h̄ natural vse, haue wrought vñ  
 naturally. Likewise the men in theyr  
 prelacies, presthodes, & innumerable  
 kindes of Monkery, for want of wo-  
 men hath bzent in theyr lusses, & done  
 abhominations without nōbre, so re-  
 ceiuing in the selues the iust rewarde

Sodo-  
mites,

The Actes of  
of they? erro? . Of these most hellish &  
diabolick frutes, holy s. Paule admo-  
nished the Romains, in the fyft chap-  
tre of his Epistle vnto them, know-  
ing afoze hand that oute of they? co?-  
rupted chzistianity, should rise such a  
filthy flock as shuld wo?ke them eue-  
rye where. But neither of Paule no?  
yet of Peter haue the fozewarnings  
auailed, but those b?ockish bozes haue  
gone frely fozewarde without checke  
till nowe of late daies, wherein God  
hath geuen vs a moze pure sight to be-  
hold their buskelinges.

☞ Marriage of Priestes in  
both lawes.

Priestes  
wiues.

**T**o make manifest vnto them,  
what wiues the Lord appoy-  
ned by his seruaunt Moses, vn-  
to the leuiticall priestes in the sacred  
posterity of Aaron. Leut. xxi. C? . xliiii  
it were but labo? losse. Ether to put  
them in remembzaunce that Chziste  
was bozne in marriage, though he  
mother were alwaies a maide, & that  
he

he left vnto his Apostles marriage in  
 liberty euermoze it wer in vain also.  
 For all this hathe God shewed vnto  
 them plainly, by his true Propheetes  
 in this latter age, declaring the finall  
 destruction of that wretched kingdō.  
 As by Martin Luther, Iohn Pome Waters of  
 rane, Fraunces Lambert, Oswaldus the pope,  
 Wyconius, Phillip Melancton, and  
 suche other (as is saide afoze) but all  
 haue they taken soz fables. That lord  
 sent them one vnto their own dozes,  
 which effectually did his message, eue  
 Robert Barnes by name, of whose Barnes.  
 groundes argumentes they haue not  
 yet discharged the leaste, besides that  
 they haue had from him by good Wil  
 liam Turner and George Joy. And  
 al this haue they disdainously laugh  
 ed to scozne. Considering therfoze that  
 no gentil speche wil amend them, noz  
 yet sharpe threatninges call them to  
 repentaunce, he wil nowe caste theyz  
 owne bile dong in theyz faces, that it  
 shal cleaue fast vppon them. Mala. ii.  
 He will thzowe in theyz tethe by thys  
 boke and such other the stinking exam  
 ples

The Actes of

ples of theyr hypocritische lyues, with  
their callynges and cloyninges too  
patche vp that daubery of the deuyll,  
their vobwed wyuelesse and husband-  
les chastyte.

England inhabited afore & after.

England

**A**D forasmuche as the tytle of  
this present treatyse, only re-  
specteth England, only shall it  
treate the vnchaste examples of  
the spiritualte therof, wyth certayne  
examples of Romysh Popes whiche  
then wrought their iuggelyng mas-  
tries there. To fetch the matter from  
their first foundation, and so to stretch  
it forwarde, I am fully ascertayned by  
aunciente writings, that this lande  
was with people replenished longe a-  
fore Pors dayes. Yea, suche tyme as  
men were multiplyed vpon the vni-  
uersall earth, Gene. 6. As they then  
had lest Gods appoynted Religion, &  
had taken waies vnto them after their  
owne good intentes, suche vnscra-  
ble fylthynesse folowed, as broughte  
vpon them the greate dyluue or vni-  
uersall

Afore  
& after.

versall flood, whiche left none alyue,  
 but drowned them by as it dyd all o<sup>r</sup> The flood.  
 ther quarters. This witnesseth bothe  
 Moses and Verclius, the moſte aunci-  
 ent wynters we read of. After the ſaid  
 flood, was it agayne inhabited by the  
 offspring of Japheth the thyrde ſonne of  
 Noe. For of them (ſayeth Moſes) were Japheth.  
 the ſyles of the Cētyles ſozted out into  
 regions, ſuery one after, knowne di-  
 verſe from other, by their languages,  
 kyndredes, and nacions, Gen. x. And Phaleg.  
 In the dayes of Phaleg the ſon of He-  
 ber, was that diuiſion of Prouinces,  
 lyke as ſoloweth in the ſame chapter.  
 Samotheſ h<sup>e</sup> brother of Gomer (whō  
 the Wyble calleth Meſech) reſtozed Samo-  
 the agayne this land in his poſterite, theſe Gl:  
 the pꝛieſts therof called Samothel, ſoz Gas.  
 ſo muche as he was the fyrſt that ſur-  
 nyſhed it wyth lawes, as wytnelleth  
 Iohannes Annius in comentarys Berofſi.

Albion with hys Samothites.

**A**fter this grew it into a name, & Albion  
 was called Albion. Not ab albis ru-  
 ribus, as ſryze Bartilmew bath  
 B. iiii. ſan.

## The Actes of

fantasied is his worke *De proprietatibus rerum*. For yet ab *Albiana* the kinges Doughter of *Syria*, as *Marianus* the Donke hath dreamed it. For of latin wordes could it haue no name, befoze the Latin it selfe were in vse. And the other without grounded authority appeareth a plaine fable, as wytnesseth both *Volateranus* and *Badus*. But rather it shoulde seme to be called *Albion*, ab *Albion Gygante*, the sonne of *Neptunus*, which was after ward slain of *Hercules* for stopping his passage at the entraunce of *Rhodanus* as testifieth *Diodorus Seculus* and also *Pomponius Mela*. Not onely because the said *Albion* was a giaunt, like as the aforesaid *Samothres* was afoze him, but also for that hys father *Neptunus* was than take for the Lord or great God of the sea, wherin it is enclosed. What the chastity was of the *Samothites* or priestes for that age, as the Poetes dothe declare at large. *Venus* was then theyr greate Goddesse, and ruled all in that spirytnall familie, as she hath done euer sence.

**Neptunus.**

**Samothithes.**

The

The Samothites and they:  
chastity.

**T**hey had in their temples, Vescals (whom now we call Puns) Vescals.  
whose office was to maintaine  
the fire for performance of the sacrifices, least it should at any time go out.  
These were chosen in before they were  
xvi. years old, then remaining unmarried the space of. xxx. years, and others  
allwaies by that time succeeded in their  
roumes. Some of these were presbyteresses, as they pleased the spiritual  
fathers. And as the lightes went out,  
by theyr negligence, theyr punishments  
were to be beaten of the Byshoppes. Whoeuer if anye of them Chastity.  
chaunced to fall in aduoutrye, excepte  
they did it in the darke wyth the, their  
iudgemente was to be buried in the  
ground quicke. Allwaies they went a-  
way virgins from them (whatsoever  
was done in the meane season) and at  
the. xxx. years end, they were in liberty  
to marry if they wold. This testifieth  
Hermasus Torrentinus, and Iohannes  
Textor, w<sup>th</sup> other autho<sup>rs</sup>. Yet was not  
they



The Actes of

**T**iranny  
now. this abhominable superstition so tick-  
nously handled among them the, as it  
hath bene sice among their successors  
the papistes, who by their cruel coac-  
tions liued they neuer so long they set  
at the last to hel with a conscience adust  
were not the Lord moze merciful.

**B**rute with his Druides.

**Brutus  
Sylvius.**

**B**rute with his Druides. A proces of time, got **Brutus Syl-**  
**uius** this land of the Albions by  
conquest, in p. xliiij. yere of Heli  
the high priest of the Israelits, like as  
Eneas did Italy, and other great ad-  
uenturers their regis: and of him was  
it called Britain, and the people ther-  
of Britains. After he had furnished it  
with new regiments and lawes, ther-  
entred in a newe fashioned sorte of  
priestes, al diuers from the other, and  
**Druides.** they wer called Druids. These dwelt  
in the forestes like heremites and pro-  
cured both publique and priuate sacri-  
fices to be done. To them was it al-  
waies put, to discus al matters of reli-  
gion, to appoynt therunto the ceremo-  
nies, to bynge by pouthe in naturall  
disci-

discipline, and to end al controuersies. Plinius, Strabo, Cornelius Tacitus, Caius Iulius, & other approued authoꝝ, reporte the to haue their first original in thys land, but that appeareth not true. Rather shuld they seme to come fyrst by Athens, ther frō Athens, a most famous city of the Grekes. Iohn Harding reporteth in his Chronicle, that kinge Bladud brought them fyrst from thence, alleging there Merlin for his authoꝝ.

**T**he Druides and theyꝝ chastity.

**W**hat theyꝝ rule was cōcernynge women, we shal not nede to seke farther then to the. vi. chapter of Baruch, and the. xlii. chapter of Daniel in the Bible. Baruch saith there, that their custome was to decke theyꝝ whoꝝes with the iewels & ornaments of theyꝝ Idols. Daniel saith, that they with them deuoured by the daili offerings and sacrifices of Bel. Yet Hector Boetius wryteth in the second boke of hys Scottys Chronycle, that ther wer some among them, which taught one enuerlasting God alone to be woꝝ. One god. Gpp.

## The Actes of

**Beastes  
wozship-  
ped.**

hipped, woute Image made oꝝ other  
similitude els. Neither allowed they  
them (saith he) that applied vnto their  
Gods the similitudes of beastes after  
the Egiptianes maner (as the Papi-  
stes do yet to this day Saint Marke to  
a Lyon, Saint Luke to a calfe, and S.  
John to an Eggle, besyde Saint Anto-  
nies pygge, Saynt Georges colte, &  
Saint Dunstanes deuyll) but greatly  
reproued them. Neuertheles yet wer  
they great teachers of soxery. For as  
testifieth Johan Tertoz in his offici-  
nes, so expert were the Wytaynes in  
art Magycke in the dayes of Plinie,  
that in a maner they passed the Par-  
thianes whiche were the fyrste may-  
sters therof.

**Priestes  
maried.**

**P**riestes married & vnmarried.  
Was concernyng the pte-  
s of the Hebrewes oꝝ Israe-  
lites for all these ages (which  
were the peculiar flocke of God) they  
had all wyues that were righteouse &  
monge them, accordyng to the Religi-  
on that he fyrst appoynted them. For,  
Melchisedech, Abrahā, Moyses, Aa-  
ron,

Phinees, Samuel, Nathan, Zorob.  
 Jesus, Edojas, Mathathias, and such  
 other, were all married men and had  
 chyliden. The scriptures report that  
 these men were beloued w<sup>th</sup> God,  
 and that in holynesse no<sup>we</sup> were euer  
 founde lyke vnto them. But neyther  
 was that for they<sup>r</sup> bowes no<sup>r</sup> yet for  
 they<sup>r</sup> good intentes, Eccl. xliiii. and so  
 for the. vi. chapters moze. If any wer Notaries  
 chaste bowers that time the. ii. priestes  
 that lusteth after Susanna, were of  
 them. Daniel. xiii. So were the wan-  
 son sonnes of Heli & Samuel. i. Ke. ii.  
 and. i. Ke. viii. w<sup>th</sup> suche other lyke.  
 Whiche were alsoe God very repro-  
 bates, for despysing hys ordre, as wel  
 in that as in other thynges. Of suche  
 chaste bowers were there some, at the  
 very tyme whan Christe was bozne,  
 bothe religious priestes and Leuites,  
 whiche were most highly taken amog  
 them. These thinking marriage un-  
 holy, abstained from the vse of womē,  
 but they spared not to wo<sup>rke</sup> erecra-  
 ble fylthynesse amonge them selues, Zachary  
 and one to polute another. Zachary a married.  
 married

The Actes of

married Priest, and father of holpe  
Thon Baptist, a man for his marriage  
found iust afoze God, reprehended that  
abomination in them, & was cruelly  
slain for it, as testifieth Epiphanius, lib. 2  
Tob. 2, De heresibus. He was put vnto  
death (saith Philip Melancthon vpo  
the xi. chapter of Daniel) for rebuking  
the vices of his college.

Christ alloweth mariage in his.

**I**esus Christ the eternal sone of  
God, neuer condemned the first  
ordinaunce of his enerlasting fa-  
ther, but had it in such reuerence, & he  
woulde not be bozne but vnder it. He  
foud his worthy mother Mary no pro-  
fessed Nonne, as the dotting Papistes  
haue dzemed, to coner their sodometrie  
with a most pzeious colour, but an ho-  
nest mans wife, married according to  
the custome than vsed. Mat. i. Luke. i.  
In her so married without either bove  
or pcomes of virginitye by the holpe  
ghostes most wonderfull working was  
he incarnated and so became man, to  
redeme vs from the captiuitie of Sinne,  
and restoze vs againe to the full sauoꝝ  
of

Mary a  
wyfe.

So Ann.

of his father. He honoured marriage  
 with the first miracle y he outwardly  
 wrought in our manhode, & called vn-  
 to his Apostleship, not wiueles bow-  
 ers, but married men. Ihon. i. Mark. i.  
 He went very gentillye vnto Peters Peter was  
 house, and healed his wiues Mother ryed.  
 which lay ther sicke of a seuer, taking  
 his repast there, tarying with them al  
 the night, and doing great cures ther  
 also. And at his departure in the mo-  
 ning, he nether commaunded Peter to  
 breake vp household, noz yet to forsake  
 his wife & make her a bolwesse. Mat. i  
 Luk. xiii Mat. xlii. He neuer commaun- No bolw-  
 ded noz yet erected the bolw of virginity es com-  
 ty in all his whole Gospel, but left all maunded  
 men in liberty to mary if they list, for-  
 bidding al men synfully, to make any  
 law of coaction oz of separatid, wher  
 God hath set fredome in mariage.  
 Mat. xix. Mar. x. No forsaking of wife  
 and childzen admitted he euer, but as  
 the vnmoucable and constant stading  
 by his word requireth it, in them that  
 he hath appoynted to suffer death vn-  
 der the worldes tyranny for it.

The

The Actes of  
The Apostles and fyrst preachers  
maried.

Peters  
wife.

**P**eters wife went with him in  
the time of hys preachinge.

i. Cor. ii. and was put to death  
at Antioche for cōfessing Iesus Christ

as witnesseth Clemens Alexandrinus in  
vii. lib. Stromatum, and Eusebius Cesarien-

Paule  
maried.

sis. lib. 3. Ca. 30. Ecclesiastice historie. Paul  
left his wife at Philippos, a Citie of  
the Macedoneans, by consent of them

bothe. Philip. iiii. Cor. vii. For thys  
only cause (saith both Clemens and  
Eusebius) that he might the moze ea-

sely therby and with the lesse combe-  
raunce preach the Gospell abroade.

Isidorus hispalensis in his boke De ortu et  
obitu sanctorum patrum, and Freculphus Lex

Phillip  
maried.

ouienfis in the second boke, and fourth  
Chapter of his Chyonicles reporteth

bothe, that Phillip the Apostle Prea-  
ched in Fraunce to the very extent of  
the Ocean sea, and was afterwarde

done vnto death in Hierapole a City of  
the Phrygians, and at the laste hono-  
rablye buried there with his Daugh-

ters. By whose occasion this realme  
than

than called Bzptayne was conuerted  
 vnto the Chzisten beleue. For in the  
 yere from Chzistes incarnation. lxxii. Ioseph of  
 Arimathea and other disciples sent ouer of the same Philip to  
 preach Chzist, and entred bothe wyth theyr wiues and children. Arulagus  
 then being King of the land. This te- Anno. 63  
 styfeth Ihon Capgrau in *Catologo  
 sanctorum Anglie*, Thomas scrope de anti.  
*carm. cap. 7.* Ihon Harding in his elvth  
 Chapter, and Polidorus vergilius, *Lib. 2.*  
*Anglice historie.*

Britaine first conuerted by  
 men married.

These were surely the original be-  
 ginnings (saith Polidorus of  
 the chzisten religion in Bzpta-  
 ny. Gildas witnesseth also, in his first  
 treatise *De excidio Britannie*. That the  
 Bzptains toke the chzisten faith at  
 the very spring or first going forth of the  
 Gospel, when the church was moste  
 perfect, and had moste strengthe of the  
 holy ghost. All that time and a longe  
 season after, the ministers held theyr  
 viues, according to the first orde of

C. i. God,



## The Actes of

God, without bowinge or yet professing of hyppynity, and so continued to the daies of Lucius, which is called in the chyonicles the fyrst chrysten king.

**King Lucius.**

Though thys Lucius wer a good mā and began well to incline to the Gospel, yet was he worldly minded, and thought that it wanted due authoritie so long as it was ministered but of simple and poze lay married men. Anon

**Rome.**

therfoze he sent vnto Rome ii. of those ministers called Cleuanus and Pedunus vnto Cleutherius the bishop (for they had then no pope) to haue some authoritie from thence. And this was

**An. clyxix**

done in the yeaere of our Lord. C. lxxix. Wheruppon Marcus Sabellicus sayeth. *Enneade. 7. lib. 5.* That of all prouinces Egyptayn was the first that receiued & chrysten faith with publike ordinance.

Christianity somewhat corrupted.

**T**hen Cleutherius sent hither ii of his Doctozs called Fugarius and Damianus to set here an ordre. These fyrst baptised Lucius with a great part of his nobility and commons, and then with his consente chaun.

changed the Idols temples into chri-  
 sten churches (as they now call them)  
 the flamins or Idol sacrificers, which Churches  
 were then xxi. in number, into so  
 many bishops, and the iii. archprie-  
 stes into 3. archbishops, as witnesseth  
*Calfridus Mouemuthensis* in his seconde Autho-  
 booke. *De origine et gestis Britanum. cap. 1.*  
*Alfredus Beuerlacensis* in his Chrony-  
 cle, *Vincensius, Antonius, Nuclerus, Bergamo-  
 mas, Polidorus*, and a greete sort more.  
 This Chritianity endured in Bryt- Chritia-  
 taine, the space of CC. and xvi. yeres nity.  
 vnto the persecution of Dioclesiane,  
 saith the *Ramalphus* in *Policronico. Lib. 4.*  
*Cap. 16.* Upon this toke the Romyshe  
 Church first occasion, to deuide the  
 Chriten prouinces into Dioceses and Dioceses  
 parishes. Marke wel these fyrste bul- parishes.  
 dinges of Antichrist, or of Pemroth &  
 younger, and considre oute of what  
 good stufte they rise wythout Goddes  
 word. All this haue I wyrtten hither  
 to, not as matters corresponding to the  
 title of my booke, but that they spiritual  
 frutes may appere what they are,  
 euen from the very rotes.

The Actes of  
The fyrst spryng of monkery  
in Britaine.

Temples

Monkery

Perespes

Pelagius

Fre wyl.

**A**s this newe christianity from Rome, had gotten here of the Paganes, bothe temples and possessiōs, and wer wel sauerd ly satled (theyr bihoppes and priestes perchaunce being the same ministers that had serued the Idols in them afore) anon after ther arose oute of it a certain of monkery, not in apparel, but in apearance of a moze sobye lyfe. These within a while seemed better learned then the other, and moze depe lye fell into the peoples estimation.

Where vppon arose sone after greates strife and vniquietnesse among them, & out of that strife most detestable heresies. For one of thē called Pelagius being of the great monastery of Benconaburch in Chestre shyre (thoughe som call it Bangor) began to dyspute with them for the strength of māns fre wyl, and said that man mighte be sauued therby, without the grace of God, so denyng the effect of Christes bloud, as his folowers ar not ashamed to do yet

pet to this day. Against this heretlike  
 Pelagius, wrote Saint Augustyn, S.  
 Hierome, Cyrillus Orosius, Innocensius,  
 Gennadius, and at the last Thomas Brad  
 ywardin a Doctour here in Englande,  
 with diuers other.

Heresy in Britaine ariseth of  
 monkery.

**Y**Et came there in no bowing of  
 chastity al this time, nether was  
 virginity thought any holier a  
 mong the then marriage. For one Se<sup>r</sup> Generus,  
 uerus being both a monke, priest, and  
 bishop, had a son there called Leporius Leporius  
 a moke also & a priest, which vered the  
 land with that learning taught of his  
 father, in the yere of our lord. **CCCC** 432  
**rrrii.** as witnesseth both Prosper Aquis  
 tannus, & also Flores historiarum. This le  
 porius made his boaste, that he was  
 able to liue purely of him self, and by  
 force of his owne fre wil, without the  
 assistance of God, as reporteth of hym  
 Gennadius Massiliensis, Honoris Au Autho<sup>r</sup>s.  
 gustudunensis, & Johannes Tritemi  
 us, in suis illustrium virorum Cata  
 logis, and now laste of all, Conradus

## The Actes of

**Agricola.** *Gesnerus in vniuersali bibliotheca.* Of the same sorte was there another called Agricola, a pziesses sonne also, whiche in the yere of our Lorde. **CCC. xlii.** troubled the Britaines with the same doctryne, as *Flores historiarum* sheweth. The errors of both these were at the same time confuted by Germanus and Lupus with other frenche doctours, whiche came thydze for the same purpose, specially of Saynt Augustine in Africa.

A pziesses sonne was Saynt  
Partrick.

**Partrick.** *361.* **S**aynt Partrick the great Apostle of Ireland, was born here in this Britaine about the yere of our Lorde. **CCC. lxi.** & had a pziest to his father called *Calphurnus*, which was also a Deacons sonne that was named *Fodunus*. His mothers name hight *Conches*, and was holy s.  
**Martinus** Martines syster. This testifieth *Ranulphus Cestrensis in Polichronico, lib. 4. cap. 29* and *John Capgrave in Catologo sanctorum Anglie*. If this had ben fowle play in those dayes, Saynt Martine would neuer

neuer so patiently haue suffered it. For  
we read that he was very tendre vnto  
the sayd Partrick, after that his fren- **Patricius**  
des had sent him thydre, & taught him  
many Godly thinges. What rule this  
Partrick kept in that behalfe, I haue  
not redde. Yet finde I in his life writ-  
tē, that he had a lady wayting on him  
called **E-nignus**, whiche alwayes repo- **Benig-**  
ted him, to be his owne propre father, **nus.**  
he neuer denying it. I reade also that  
one **Moduenna**, an Iryshe womā was **Modwen-**  
berye familiar with him, whether it **na.**  
wer by the way of mariage or no, that  
can I not tell. *Ex ante nominatis autoribus.*

**S**aintes were begottē in whoosedō.

**T**entre moze depelye into the **Chastity.**  
peoples opinion, a chasteite was  
pretensed a none after in that  
monkery, but not yet solempnely bow-  
ed, & in many places of the realm were  
monasteries builded both of men & wo-  
men. But marke what folowed therof  
immediatly after. Chyist chaunced in  
those daies to haue many bryethē. For  
many birgins had thē childre withont  
fathers, at the least the fathers of them  
were neuer knowen. **Saint**

## The Actes of

**Dubzice** that was after ward  
**us.** the greate archebyshop of Cairlegion  
 and metropolytane of all the land, had  
 a mayd to his mother, called Curdila,  
 but neuer would he confesse hym to  
 haue anye father. Saint Kentigerne

**byshop of glasghon** (that ye nowe call  
**us.** S. Altes or Asaphes) had in lyke case a  
 fayre maide to his sothe bynnger, but  
 farther would he graunt none to him  
 for no compulsion. Werlyne also the

**Merlinus** great sothslayer of wales, was an holy  
 Bonnes sonne in saint Peters of Cair  
 mardine, no father yet knowne to him  
 but a sprete of the ayre. The 12<sup>th</sup>. of  
 the 12<sup>th</sup>. Johan Capgrane in *Catalago*  
*sanctorum Anglie*, And this lattre won-  
 dre is mencioned of all famouse wy-  
 ters. A greate sozte of these Histories  
 could I rehearse, but these are ynough  
 at this tyme.

Like examles are among the  
 Turkes.

**Turkes.** **S**eeke an other knauery is vsed  
 among the Turkes religiousse  
 buggerers to this present day,  
 and those chyldren that are begotten  
 among

among them, are holden for most holy  
 sayntes, as these were. Thei take it for  
 no marueile that Christ was borne of  
 a virgine, for (they say) they haue such  
 among the at all times. But to turne  
 againe to my purpose. The cause why  
 the fathers of the aforesayd chyldren  
 might not than be knowne, was this  
 Johan Capgrane saith. The law was at that  
 time in Britaine, that if a yonge  
 wench had be begotten with chyld in  
 her fathers house, or anye where els,  
 this was her iudgement. She should  
 haue bene brought into an high moun-  
 taine, & there thence down headlôges,  
 her corruptour being biheaded. If this  
 law had still contynued, and neuer so  
 ben put to the spirituall court without  
 conscience, neuer had the bow of their  
 chastite ronne so farre as it hath done,  
 to many a thousandes dampnacion.

¶ Poze Saintes yet begotten in  
 whozedome.

**S**ynt Dauid of wales the  
 great archebishop of Mene. Dauid.  
 uia, which had so many pro-  
 phesiers and so manye Angels sent a-  
 fore



## The Actes of

foze to geue warning of his comming  
xxx. yeares ere he was bozne, was be-  
gotten oute of mariage in stinckynge  
whozedome. Foze his mother was a  
Ponne, and his father the Earle of a  
contry there called Cairdigam thye.  
A prynce called Dyhocus in king Ar-  
thurs time, inflamed at the devils sug-  
gestion with fleshly loue of his owne  
natural doughter, begat of her Saint  
**Binetus.** Binede the holy hermite, y in Wales  
wrought so many great myracles.  
**Brigida.** Que Dubtacus an Irysh man begate  
holy saint Brigide of his maid seruat  
called Brocsech, euen vnderneath his  
wyues nose to spyghte her wyth it,  
which had so many reuelations from  
heauen, and so many Popes pardons  
**Cuthbert** from Rome. Saint Cuthbert & great  
God of the North, & he that was wot  
to defend vs from the Scottes, was a  
misbegotten also, foze his mother was  
vnmarrried. And his father in Ireland  
to haue the good occuppyng of her,  
sue bothe her father & mother. These  
were the spiritual beginninges of the  
Saintes of that age. If ye beleue not  
me

me, looke Ihon Capgraue in *Catalogo sanctorum Anglie*, and he shall tell ye much moze of the mater. I coulde shew you many of such holy Saints births, but let these for this time suffice.

Whoredome esteemed most holinesse.

**M**Arke how abhominable who-  
rerynesse in all these whozys  
frutes, is auanced of y<sup>e</sup> who: Whore  
rith Rome church, to the great blemi- dome is  
shing of godly marriage. The spiritu- holy.  
al Sodomiters & knaues hath not bene  
ashamed to wryte it in the lynes and  
lyng legends of al these, that is to sai  
of Dubzicius, David, Binedus, Kett-  
gerne, Cuthbert, and Bygide w<sup>th</sup> such  
like, and solempnely so to read & syng  
it as Gods seruyce in theyr Temples, They  
that they were sanctified in their mo- Gods ser-  
thers wombes. So what auancemēts uice.  
they haue for stinking whozedome, &  
how litle deuotion to chaste marriage  
instituted of God. Neuer wer y<sup>e</sup> sones  
of Abraham, Isaac and Jacob, of Moy-  
ses, Eleazar, and Phinees, so paynted  
out with miracles and wonders, nor  
yet so pranked by with Tabernacles  
and

### The Actes of

and lightes, sensinges and massinges,  
as these whozes birdes. Thus iudge  
they whozedome holines, and whole  
some mariage sinne. Come out of so  
dome ye whozemongers & hipocrites,  
popish bishops and priestes, for as yet  
ye haue not reformed this abhominati-  
on, but stil vphold it for your Romish

**The Po.** Gods seruice. Come oute theyes and  
pes chap, knaues come out.  
laines.

**Women** greuous and  
solacious.

**Women** **W**hat a do these holy Saintes of  
theyrs had & theyr volwers (whā  
they come once to volwes ma-  
king) for women and with women, as  
to kepe them out of their monasteries  
& to make the beare childre when they  
wer baren it wer an infinite thing to  
wryte. **S. Dauid's** monkes wer skea-  
red alway w naked women at a broke  
side in *Roside Valle*. So were **S. Ebeli-**  
**aes** hermits also in an other place not  
far from thence. **Saint Dubzices** bze-  
thzen had many hot monings in their  
flesh, and were faine oft times to stand  
naked in the cold riuer.

**Saint**

Sainte Kentigernes disciples toke Kentiger  
great pains vpon them, to make bare nus.  
women fruteful. **W**han S. Bzīgida Bzīgida.  
was at the very poynt of mariage, she  
stole away pzeuely with her iii. maides  
and waited long after vppon Bishop  
Machil, doing mani great cures in his  
seruice with holy water. Saint Mod: Saint  
Iwen also after such an other sort, way Modwen  
ted vpon bishop Hiber and his bzethē  
with her maides. A woman the same  
season accused bishop Bzoön soz beget  
ting her with child, and Bzīgide like a Bzīgida.  
good body, by a charme oꝝ ii. made all  
safe again. As one of her maides was  
going to her loue a prestes bed, soz re  
turning againe in time, she conde her  
much thancke. Al these holy hystories  
shal ye find in Ihon Capgrane.

**A** spirytuall example of a  
Notary.

**S**ynt Altute, oꝝ Elcute, which  
had bene alwayes a most bale-  
aunt captayn among the Bzyp-  
tains, at the suggestion of s. Cadoc an  
hermit, put from him his most vertu-  
ous & chaste wife, leauing her nothing  
els

Altutus.

### The Actes of

els to lyne vpon, but barly breade and water on homely repaste for her that had ben a lady & tenderly brought vp.

**H**is wife. And as she on a tyme resorted vnto him only to haue hard the swete word of the Lorde, her commyng thidre so sore discontented his mynde, that with a charme he put out both her eies. For I am certain, it came by no Godly power, (he being led of so godly a sprete. If this be Saynt Paules learning, a man so miserably to leaue his wyfe, & so vngodly to vse her for aryng good

**S**of Pau' counsel, I report me to you. Yet must  
les leare- he be styll a Saint in the Popes hohye  
nyng. churche, bycause he was a tyraunt to  
marryage for none other holinesse had he. Such saintes reckon I more fit for hell than for heauen. Well, this story hath also Iohan Capgraue in Catalogo sanctorum Anglie,

**U**rsula with her sozt appoynted to Marry.

Ursula ch  
xi. millib.

**O**f Ursula and her, xi. thousand companions haue the spiritual hypo-

Hypocrites by the healepe of their spi-  
 rituall father the Deuyll, practised in  
 numerable lies, by them to make their  
 newly sought out virginite to appere  
 sumwhat gloziousse to the worldly do-  
 dypolles that neuer wyl be wise. The  
 verite of the Hystory is this, after all  
 iuste wytyers. When our Britaines Armorica  
 had ones gotten by their warre, the  
 lande of Armozica (that we nowe call  
 the lesser Britaine) and were put in a  
 perpetuall possession therof by theyr  
 kynge Marimus about the yere of oure  
 Lorde. CCC. and XC. they accorded a 390  
 mong them selues throughe the assent Dionus.  
 of Couanus their captaine, onelye to  
 marry with their owne nacion, and  
 in no wise to haue a do with the Fren-  
 che women there, for diuerse parcels.  
 Whereupon they sent by and by ouer  
 the Sea to Dionothus the Duke of Dions.  
 Coznewale, whiche than in the kin, thus.  
 ges absence hadde gouernaunce of all  
 the Realme, instauntly despyng  
 hym, to make some proupyson for  
 them. Whiche immediatly gathered  
 from

## The Actes of

For mari from all partes of the land, to the nombze of. xi. thousande maydes and other

age. women, and so shynned them at London vpon the Chamys with his owne dere doughter Ursula, so; so muche as Couanus desyred to haue her to wife And as they were abroode vpon the mayne seas, suche contrary wyndes & Drowned tempestes fell vpon them, as drowned some of they; shynnes, and droue the residue of them into the hands of their enemyes the Hunnes and the pyctes, whiche slewe a great nombze of them, as they founde them not agreable to their fleshy purposes. This sheweth Galsfredu, Monemuthensis. li. ii. cap. llii. Alphredus Beuerlasensis, Ranulphus. Cestrensis, Iohannes Harding, Robertus Fabian, Critemius in compendio Holateranus and Polydorus.

Authoys.

An history to their ghostly purpose.

with lies **B**ut see here the conuepaunce of these spirituall gentlemen in Playsteryng by their vsauery sozceries. They saye, they all bowed virginite, & were perswaded of saint Michael the archangel and of s. Iohan

the Euaangeliste, neuer to marrye (as though they were diswaders of marriage so; they; lecherous bowes, and so went from thece tellgiously to Rome on pilgrimage with greate deuotion ii. and ii. together, and were honourably receiued ther of the Pope and his cleargy. If thys be not good ware, tel me. I thincke there wanted no spirytual occuppyng, so; the time they wer there, if the sto; were true. For Daniel saith, that the lust of that proude kyngdome, should be vpon women. Daniel. xi. In al fleshy desires (sayth Hieremy) they are becom lyke rak stoned horse, neyng at euery mas tynse. Hierem. v. And in dede some wyrters haue vttered it, that they were neuer good sence they; beynge there. Polwe marke the sequele. In they; retourne homeward again towarde Coleyn, they had in they; company (say they; wyrters) Pope Ciriacus, if there euer wer any such. Poncius, Petrus, Vincentius Calixtus, kilianus, Florentius, Ambrosius, Iulianus, and Christianus, all Cardinals Cesarius, Clemens Columbanus, yuuanus Lothar

Pilgrimage.

Dan. xi

Hierem. v

Pamte &amp; sayned



## The Actes of

**H**istory  
ers.

rins Pontalus, Mauricius, Maurilius Foillanus, Sulpicius, Iacobus Guilhelmus, Michael, Eleutherius, Bonifacius, and vii. moze of the Popes household, all Bishops, besides a great nombze of Priestes and chaplaines. Diuerslye is this holy legende handled of Iacobus Bergomas in Li, Declaris mulieribus, Sigebertus, Vincentius, Antoninus, Hartmannus, Carfulanus, Vorago, Vuerus, Naucerus, Mantuanus, Vuicelius, Caxton, Capgrauc, Hector, Boethius, Maior, and a great sozt moze, scarseli one agreing with an other.

A fine workmanshyp to be  
marked.

**W**one &  
spites.

**T**hat wold take the payne to confer they? Chronycles and wytynges, but concernynge thys only matter, obseruing diligently they? diuers bestowinge of tymes, places and names with other thinges perceiuing to the circumstance of history, shoulde anon perceiue they? subtil conuepaunce in many other matters. The solemne feast of these xi. M. the Pilgrimes, so; they? goynge to Rome

Rome, it is no small matter in they<sup>r</sup> Idolatrous church, and yet they po<sup>r</sup>c soules neuer came ther, as the mooste auctentive writers doth proue. Their Dylpe to going out of Wytany was to become marry. honest Chyisten mens wiues, and not to go on Pilgrimage to Rome, and so become bishops bonilasters, or priestes playfellows. Se what our ancient Englysh wyters had saide in this matter, which moze experimēty knew it, and let the fozen liars go, whych be- inge farre of cared the lesse to lye. In dede this is a very strange procuring of Saintes, if ye mark it wel, but that the monkes and prebendes of Coleyn thought to do somewhat for the pleasure of they<sup>r</sup> Honnes ther, which had gathered together an heape of deade mens bones.

For they<sup>r</sup> bones coulde they not haue, being drownded in the great Ocean sea, as Galsardus and the other authors verifieth afore. But both Chyist and Paule once told vs, that we shuld be subtilly circumuented of that wily generation, whan they shuld worke

D. ii.

they<sup>r</sup>

The Actes of  
they; deceitfull wonders. Math. xxiij.  
and. ii. Thes. ii.

¶ Wolynge dyd not yet  
constraine.

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¶ **C**onstans **A**t this time were there no con-  
straininge bolwes but all was  
fre to leaue or to hold. For Con-  
stans the eldest sonne of king Constan-  
tine the second, being a monche of S.  
Amphibaius abbey in Cairguet, that  
ye now call Sainte Swythunes in  
Winchestre, was taken oute of it w-  
out dispensation, aboute the yere of  
our Lord. CCCC. xliii. and crowned  
king of Brytain, being in ful lyberty  
of marriage. *Galfredus, Ranulphus Har-  
dyng, Capgrave, Caxton, and Fabian.* In  
like case Maglocunus as Gildas re-  
poynteth was fyrst a Monk, and after-  
ward constitute kinge in the yere of  
our Lord CCCCC. lii. contynuyng  
tyll by the space of moze than. ccciiii.  
yeres, and had for the tyme ii. wyues  
besydes hys Concubynes. Thys Ma-  
glocunus was reckned the most roma-  
ly person of all hys regyon, and a mā  
to whome God had than geuen great  
victo-

Maglocu-  
nus. Gil-  
das.

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victories agaynste the Sarons, Nor-  
weyes, and danes. Yet was he in his  
age as was longe afoze him, *Dempzi* *Dempzi-*  
cius his predeceffour, geuen to moste *cius*,  
abhorrible sodometry, whiche he  
had learned in his youth of the conse-  
crate chastyte of the holy clergy. *Galfre-*  
*us, Ranulphus, Hardyng Fabian, and Flores*  
*historiarum.* Very belement was *Gildas*  
beynge then a monke of *Wencorna*. *Gildas*  
burch not farre from Cheshire, in hys propheti-  
daly preachynges, bothe agaynst the eth.  
clergy and layte, concernyng that vice  
and suche other, and prophecies afoze  
hande of the subuersion of this realme  
by the Sarons for it, lyke as it soone  
after folowed in effect. Loke in bothe  
his bookes *De excidio Britannie* & *in scri-*  
*ptis Polidori. Galfredi & Ranulphi.* With the  
preface of *Wyllia Lindals* obediēce.

¶ The Sarons entre with newe  
Christianite.

**A**pon after the Sarons had gottē  
of the Britaines the ful conquest *Sarons.*  
of this lād, the name therof was  
chaunged, & hath ever sens bene called  
England of Engist whiche was than  
D. iii. their

The Actes of

theyr chief Captaine, as wytnesseth  
England Ihon Harding, Ihon Maior, Hector Boethius,  
Caxton, Fabyan. Than came there in a  
Chrystia, new fashioned chrystianity yet once a-  
nity. gaine from Rome wyth manye moze  
heythnisch pokes than afoze.

And that was vppon this occasion,  
as all wyrters agre. Gregoꝝy the first  
of that name now called S. Gregoꝝy  
Gregoꝝy. beheld in the open market at Rome,  
Enblish boyes to be sold. Marke thys  
ghostly mistery, for the Prelates had  
than no wyues. And women in those  
dayes might soze haue distained their  
newly risen opinion of holynes, if thet  
had chaunced to haue bene with child  
by them, and therfoze other spirituall  
remedies were sought out for the by  
theyr good prouiders and proctors, ye  
In steade may if ye wil call them apple squires.  
of marry. And at thys Gregoꝝye behelde them  
age. saye skinned and beautifullye faced,  
with heare vpon theyr heades mooste  
comely, anon he aared, of what regyon  
they were.

And answer was made him, that  
they were of an yle called England.

Well

Wel may they be called Angly (saith Angly.  
 he) for they haue very Angelick visa-  
 ges. He holwe curious these Fathers  
 wer, in the wel eying of theyr wares.  
 Here was no circumstance vnloked  
 to, pertaininge to the sale. Yet haue Wares.  
 this bishop bene of all wynters reche-  
 ned the best sence his time. This sto-  
 tioneth *Iacobus de Voragine*, *Vincenti-  
 us*, *Antonius*, *Iohannes Capgrau*, *Maier*, *Pol-  
 ydorus* and an hondred authoys moze.

¶ Poze Englysh boyes sold  
 at Rome.

**A** other example like vnto this,  
 telleth the said *Ihon Capgrau*  
 in his Cataloge. That one Pa-  
 cutus an Englysh, Wyrtaine, and by Pacutus  
 thop of Aleth in Irelande, beyng at  
 Rome about the yere of oure Lorde  
 500. perceiued certen Englysh boyes  
 to be sold there openlye. He gaue the  
 pryce of them, and sent them home a-  
 gaine. Of a likelihode he smelled the  
 spyrituall occuppyng there, & ppyed  
 the most dampnable castyng away of  
 those poze innocents, whome Christ  
 had so derely redemed with his blud.

D. liii.

Such

The Actes of

**Ethel.** Such an other acte of Christen pitys  
**wolphus,** wroughte kinge Etelwolphus there  
 547 after diuers wynters whan he in the  
 yere of oure Lozde, CCCC. xliiij,  
 made sute to Pope Leo the fourth, to  
 be clearlye dispensed with for the or-  
 dre of Subdeacon, which he had in his  
 youth receiued wholsom ware I war-  
 rand you of Helmeſtane than byshop  
 of Winchester. For by that time they  
 had crept into the seat of the Serpent.  
**Apoc. xliiij.** and obtained ful authory-  
 ty to dispence withal pactes, professi-  
 ons, promyses, bolwes, othes, oblyga-  
 tions, and sealynges to the Beastes  
 holy seruice. Marke alwais þ tymes.  
**Times.** This story hath William of Palmes-  
 bury. The seconde boke. De regibus Ras-  
 nulphe, Hardyng, Fabyan & Polydorus wyth  
 other. And that the one wanteth, the  
 other alwayes haboundauntlye sup-  
 plyeth. Possellyon was taken of that  
 seate of the Beaste vnder Phocas the  
 Emperoure in the yere of our Lozde  
 CCCCC. vii, we and the papacye  
 607 fyrst begonne,

Augustine entreth wyth hys  
 Monkes,

**A** Now to retourne againe vnto  
 Gregory. He sent vpon the a-  
 foresaide occasion, into Eng-  
 lande in the yeare from Chyestes In-  
 carnation. CCCC. xcvi. a Romyshe 596  
 Monke called Augustyne, not of the Augusti-  
 orde of Chyeste as was Peter, but of nus.  
 the superstycious sect of Benet, there  
 to spread abrode the Romyshe saythe  
 and religyon, for Chyestes sayth was  
 there longe afoze. Wyth hym entred  
 Melitus, Iustus, Laurentius, Iohannes, Petrus,  
 Rafinianus, Paulinus, and a greate sozte  
 moze to the nombze of xl. all Monkes Monkes.  
 and Italpans. Wel armed were they  
 wyth Aristotles artylery, as wyth lo-  
 gycke, Philosophy, and other craftye  
 Scyences, but of the sacred Scryp-  
 tures, they knew little or nothyng. If  
 ye beleue not me, reade in Ihon Cap. Craftye  
 graues Cataloge, *In vita Augustini*, his scyence.  
 interrogation. *Ad Gregorium per lauren-*  
*cium & Petrum*, and ye shall finde them  
 boyd of al chrysten learnyng, either of  
 law or Gospell, yea, mooste inspyente  
 and solish. Yet was the said Augustin  
 the best learned among them. These  
 toke



## The Actes of

toke w<sup>th</sup> them a greate nomb<sup>r</sup>e of frēch  
Ignorant interpretours, bicause they wer all ig-  
Apostles. nozaunt of the languages there. Here  
was a noble Christianite towarde, whan the preachers knew neyther the  
Miracles. Scriptures noz yet the speache of the  
people. Well, yet they dyd myracles,  
Pea, so said Christ they should do, whā  
he hadde vs in anye wyse to beware of  
them. Math. 24. For this floze, marke  
specially John Capgrane i Catalogo  
sanctorū Anglie, Sigebertus Vincen-  
cius, Antoninus, Critemius, Christia-  
nus Passens, & the churche legendary.

Diuersly were they of women  
intreated.

Women. And as concernyng women, gre-  
uouly wer they beryed with them  
commynge bytherward, specially  
Says. at a byllage called Saye, wythin the  
countye of Angou in Fraunce. In the  
which was builded immediatly after,  
a church (they say) in the honour of the  
said Augustin, wheras no womē come  
but are plagued with most soden death,  
Angry  
saintes. for the displeasure there shewed them  
than, yet dyd they but laugh vpon thē.

This

Thys sheweth Alexandre the pypour  
of Ekeby in his Annuall of Sainctes  
by these verses.

*Cetus apud Saye vexauit eos mulicrum,  
Quas peccasse probat, lux noua fonsque nouus  
Plebs parat ecclesiā, mulieribus haud reserāda  
Introitum tentat vna, sed inde perit.*

This stozy hath also Johan Cap-  
grauc, and the olde English Festinall **Festinal.**  
of saintes whiche was sometime, the  
onely taught Gospell of Englande.  
Notwithstandyng this displeasure of  
women abrode, yet found they womē  
fauorable within England. For **Ethelbert**  
tha the quene of Kent, than beyng a  
Frenche woman, caused king Ethel-  
bert to admit them with all their ty-  
lerly trash. Yet for the smal trust he  
had vnto the at theyr first meting, he  
wold in no wise comen with them w-  
in any house the stozy saith least they  
should by any sorte bewitch him.  
The fyrst poynt of religio, they shew-  
ed, was this. They spred forth a ban-  
ner with a painted crucifix and a syl-  
uer crosse therby, and so come to the **Processi-**  
king in processio, singing the Letany. ou.

The Actes of

Wel myght thys be called a new chri-  
stianity, for neyther was it known of  
Chryst nor of hys Apostles, nor yet e-  
uer seene in Englande afore. It came  
altogether from the dust heap of their  
ponkery.

They first spyrituall prync-  
syons here.

Lyberty,

**A**s the kynge admytted they en-  
traunce, he couenaunted thus  
wyth them, and very wysely.

That hys people should alwayes be  
at lyberty, and no man constrained to  
they new found religion, sacrifices,  
and woꝛshippings. But alack that fre-  
dom continued not long wth the, as

Etherius

ye shal wel perceiue hereafter. Then  
dyd Augustyne get him into Fraunce  
agayne, and caused one Etherius the  
archbishop of Arelas, to cōsecrate him  
the great bishop of al England, wout  
election or consent of the people y we  
read of. And in the ycare of our Lord

600

Instru-  
mentes.

euen D C. dyd Gregoꝛpe sende vnto  
hym from Rome, hys pꝛymates pall,  
with super altares, chalices, copes, ca-  
del

belsyckes, belsymentes, surplises, al-  
 ter clothes, syngyng bookes, rellyckes,  
 and the blessinges of Peter & Paule.  
 And so admitted hym for the fyrst me-  
 tropolytane of all the whole realme,  
 appointing his seate from thens forth  
 at Canterbury, thā called Dozoberna, Dozober,  
 the worthy Citie of London euer after na-  
 deprived of het former tytyle, & so made  
 an vnderlyng. But the spirituall fa-  
 thers knewe well ynough what they  
 dyd, beholding aforeshande many hyd-  
 den mysteries. They perceyued that  
 Caunterburge was well oute of the Cauntos  
 wayes, and muche higher the sea then bury.  
 was London, and so muche the fyttter  
 for theyr craftye conueyaunces, and  
 flyghtes to their holpe Father yf neede  
 should requyre it, wyth manye other  
 comodities els. Marke alwaies these  
 nombz of Syres & their ministeries, Pombzes  
 for the age of Man and the Beast, A-  
 poca. xiii.

Their preparations of Antechrist.

The fyrst stody of these fathers af-  
 ter they wer ones satled, was al Pymity.  
 about masse offerynges, ceremo-  
 nies,

## The Actes of

- ries, byshoppes seates, consecrations;  
church hallownges, orders geuyng,  
tythes, personages, purgations of  
women, and suche lyke. Wherupon a  
**Synodus** Synode was called, and there com-  
maundementes were geuen that all  
thinges should be here obserued accor-  
dyng to the customes of Rome. In  
Englande was there afoze their com-  
**Christia-** myng a Christianitte, but it was all  
**nity,** without masses, and in a maner with-  
out choyle of eyther dayes or meates.  
**Britannis** The Britaynes in those dayes hadde  
none other Gods seruyce but the Gos-  
pell. Helde admytted they any dys-  
ference of tymes with the Jewes, ey-  
ther any Idoll sacrifices wth the Ge-  
tyles, but folowed the playne rules of  
the scriptures. If anye supersticions  
were amonge their Monkes, they had  
nought to do therewith, but were ever  
more at lyberte. For Princes at that  
**Princes.** tyme were not yet becommen the bea-  
stes Images, so speake oute of their  
spretes, or to make lawes according to  
theyr lustes. The labour of Augustine  
with hys monkes, from the fozesayde  
yeare

yeare of oure Lorde. DC. was to pre-  
pare Antechrist a seate here in Eng-  
land, agaynst the full tyme of his per-  
fite age, of. 566. For though he were  
first conceived in the wicked churche  
of Cain, yet could he not shew him self  
in his owne lykenesse, that is to saye,  
Christes open aduersary, tyll Christe  
came in the flesh. And then he appeared Antichrist  
at all one time with him, in the malig-  
nant church of the Jewes or spiritu-  
alte of Herod, whiche then first began  
to persecute him and to seke his death.

600

666

The prouing of Augustines  
Apostelshepp.

**I**n the yeare of oure Lorde. DC. 602  
And. ii. helde Augustyne another  
counsell in the West parte and Synodus  
countye of wocestre, in a place that is  
yet called Augustines oke, wherunto  
he called by commaundement, the. vii.  
bishops of the Britaine churche with  
their principall doctours. And as they  
were takynge theyr Iourneys thydre-  
ward, they counsailed with a certaine  
solitary man, whiche was knowne to Solitary  
be of a moste perfyght Christen lyfe, man.  
what

## The Actes of

What was to be done concerning the  
aforesayd Augustyne. Anone he made  
them this chrysten aunswere: If he be  
a man of God (sayeth he) in anye wyse  
folowe hys counsayll. If he be not vt-  
terly refuse it. Howe shall we knowe  
that: saye they. We shal well perceiue  
it by hys gentyll spete, sayeth he a-  
gaine. For Christ had his scolers to  
learne of hym to be meke hearted. If  
he be of that sort, he is like to byng ye  
none other then Chrystes mosse easye  
poke. But yf ye fynde hym proude, be  
ware of the imposytable burdens of the  
high mynded Pharisees. And as they  
were comen thydre, they found him  
spyttyng a losse in a thzone of hygh ho-  
noure, shewyng vnto them no counte-  
naunce of gentylnesse. Wherfore they  
regarded hym not, but vtterly wyth-  
stode all hys enformentes.

Chrysten  
counsel.

A proude  
wonke.

The Englyshe church began-  
neth with tyrannye.

After longe disputacions and o-  
ther weyward wranglynges, he  
layed vnto theyr charges, that  
they

they were in many thynges, contrary  
to the vniuersall Christen Church.  
Notwithstanding, if they would con- **Thre**  
sente vnto hym in these. iii. poyntes. **poyntes.**  
That is to saye, to baptyse after the  
Romysh maner, to celebrare the feast  
of Easter as thei do there and preache  
to the Englyshe Barons as he should  
appoynt them, he would well beare  
with them in all other causes. In no  
case would thei graunt vnto him, nor  
yet accept him for theyr archebyschop  
but said plainly, they would stil hold  
their auncient tradicions, which they  
perfightly knew to be agreable to the  
holy Apostles doctryne. Then sayd **A tyrant;**  
Augustine furiously vnto them, that  
if they would not peaceably graunte  
to his requestes, they should be enfor-  
ced thereunto by most cruell battayle.  
And so in the yere nexte folowynge, **A mur-**  
were slayne of their preachers by Au- **therer.**  
gustines procurement, to the numbꝛe  
of a thousand & .ii. hondꝛed, with their  
great master Dionothus. Like Flores  
*Historiarum, Amandus Ziercxensis, Galfrede*  
*Ranulph. Capgrauc, Caxton, Fabian, their*  
*C. i. church*



# The Actes of

A carnall  
Syna-  
goge.

Bloudye  
Sion.

Church legendary, and other. Thus  
dyd that carnall Synagoge (than cal-  
led the Englysh church) which came  
from Rome with Augustine, mooste  
cruelly persecute, at her first comyng  
in, the christen church of the Britai-  
nes in these holy martyrs. Their sin-  
full Synon builded they then in blood,  
for that theye wycked institutes were  
Godly disobeyed. But be theye sure, it  
shalbe plowed vp in this lattre age,  
and lye wast lyke a boyde felde, accor-  
dyng to Mycheas pꝛophery. Mich. iii.

¶ That the Britayne church  
was also.

**T**hus is the saythfull saying of  
Johan Leyland in *assertione Ar-  
turij* fol. 35. That the Romyshe  
Bysshop sought all meanes possible  
to upholde the Englyshe Barons in a  
kyngdome falsely gotten, the Britai-  
nes hatting him for it, and he againe  
for mychese pꝛouoking those Barons  
fearcelye to invade them. Marke it  
hardely, for it is worthy to be noted.  
Brytayne Marke also the agreement of the Bri-  
tayne church with the vii. churches  
of

of Asla in Saint Iohans tyme. Not  
 onely for the iust numbze of their by-  
 shops, but also for their obseruation  
 of Easter afore this Augustines com-  
 ming. For in their argumentacions  
 about that matter, they layd allwaies  
 for the selues the vsages of that chur-  
 che receiued fyrst of Iohan the Euan-  
 gelyst, Philip the Apostle, Policarpus,  
 Trafeas, Sagaris, Papirius and Meliton, al-  
 legyng the sayinges of Policrates, &  
 Eusebius, in that behalf. The church  
 that Augustine than planted in Eng. **Englishe**  
 land, was more gouerned by bishops **Churches**  
 policies for theyr aduantage, the by  
 therpse word of God to hys honoz,  
 as it hath bene euer sence. And there-  
 fore it was and is yet in outward ob-  
 seruacions, rather a politike church  
 then a christen church, the Jewishe &  
 heythnyshe superstitions not reckned.  
 God graunt it once a shape after hys  
 prescrypte lawes and ordynaunces.  
 Amen.

**Antichrist** appoched fast to  
 hys ful age.

C. li.

It

The Actes of

607  
Full age.

The Pa-  
pacy.

Apo. xiii.

**I**n the yere of our Lorde (as I  
sayd afoze). DC. and. vii. Anti-  
christ fast appoaching to the ful-  
nesse of hys age, grewe into a vniuer-  
sall fatherhode. For than fyrst began  
the papacye at Rome vnder the false  
Emperour phocas, as witneseth Ab-  
bas yrspergensis, Hermannus Contractus, Sin-  
gebertus, Ranulphus, Mathews Palmarius, chri-  
stianus Massius, Archilles Pirminius Ioannes  
Carion, et Martinus Lutherus in Mundi sup-  
putatione. Then obtained Bonifacius  
the thirde of that name, of the sayd pho-  
cas for money, in the myddes of all  
scysme, stryfe, myschefe, and murther,  
to be Satans great steward here, and  
the deuyls leftenaunt. For in his po-  
wer it was not, to make him Christs  
vicar, noz yet saint Peters successour.  
Thus gaue the Dragon, then his au-  
tozrye & power to the beast with. vii.  
heades, that arose oute of the sea, oz  
from the superfluous wauerynge  
multitude, Apoca. xiii. Than wanted  
he nothyng els, but so syt in the place  
of God, whiche is the conscience of  
Man, that he myght there exalte hym  
selfe

selfe aboute all that is called God.ii.  
 The.ii. To byng that to passe, the.ii. The.ii.  
 Monkes and the priest sturred quickly  
 aboute them, and leste no cautels be-  
 sought out to byng all Christen real-  
 mes vnder hys deuylythe domynyon. Monkes  
 For then had the Monkes aucthorite aucthority  
 to preache, baptyse, and asloyle from  
 synne, whiche they neuer had afoze.  
 How and what they wrought here in  
 Englād, is euident by that hath bene  
 shewed afoze, and wyl be yet moze  
 plaine in that which hereafter folow-  
 eth. Marke it therfore in the name of  
 God, for now is the tyme wherein he  
 must be reueled, that the Lorde Jesus  
 may consume hym with the breath of  
 hys mouth. Esa. xi. and. ii. The. ii. Esa. xi.

The chastyte of hys mas-  
 mongers.

**N**ow concernyng the continen-  
 tye of thys new broched broode  
 or newlye fashyoned clerge.  
 For so muche as they were Monkes & A false  
 came frome Rome, they had pzoessed chastyty.  
 a false chastyte, to apeare moze holpe  
 C. lii. then

The Actes of

then the priestes, and therby in pzo:  
celle of tyme to robbe them of they:  
benefices oz appoynted lyuynges.

**Gregory.** Though Gregory in hys tyme made  
these constitucions, that none should  
be admytted a priest whiche had ma:  
ryed. it. wyues, no; yet therto be ac:  
cepted that in priesthode kepte concu:  
bynes, as testyfyeth Sebellicus, yet  
durst he not utterly condemne prie:  
stes marriage, by reason of a mozte

**Example** terrible exāple of innumerable chyl:  
dres heades leane drownd in a pond,  
But marke the spirituall occupying  
of these hote fathers, so; grevouslye  
were they than vered with night pol:  
lucions. Whereupon Augustine sent

**Spokes** vnto Gregory, to know yf they might  
**chastite.** wel say masse haupng them the night  
afoze. Vnto whome after many wo:  
des, he maketh in effect this aunsw:  
re. That lyke as they chaunce vnto

**iii. wales** men. iiii. wayes, that is to saye, by su:  
perfluyte of nature, by glottenouse  
eatyng & drynkyng, by infirmite of the  
fleshe, & by fylthy cogytacions of the  
minde, so ought they to haue. iiii. con:  
sydera;

sideracions. For the fyrst thre a priest oughte not (he sayth) to astayne from his masse sayeng. The fourth deserveth Coloured beth by suggestion, dylectacion, & consodomy. sent, leauing it without anye conclusyon. If this be not good wholsome diuinite of your holy Romish saintes, tell me. This hath Ioban Captraue In Gatalogo sanctorum Anglie.

### Contempt of marriage

with payles.

**I** thinke a mā might finde as honeste as this, in the scooles of my lord of Wyndchesters rentes at the banke syde at London, if he had nede of it. We may se by this, the vertuous studie of these holy chaste fathers, & the clarkely conueyaunce of theyr fleshy mownges. Great pyttie had it bene, but it had had place in their holye Sayntes Legendes to the ghostlye inforimation of other, but that we should not els well haue knownen their bawdye Hypocryse. If Notaries theyr vnuygynall bowes hadde not learning, bene, lytle should the worlde haue needed this lecherous learnynge.

Done

## The Actes of

Honeste Marryage hathe not know-  
ledge thereof, and yet is it a pleasynge  
seruice vnto GOD. Is not that (thin-  
ke you) a straunge kynde of chastyte,  
that is thus enery weke polluted: Yet  
maye they after thys learnyng, euery  
day say Masse, their bolue neuer hynd-  
ered, but in marryage they maye not  
so do vnder payne of death. Now for  
sothe it is wholsome ware, & it should  
come euen now from the devils black  
boluget. This is the reuerence these  
polluted wretches haue to matrimony  
beyng Goddes cleare institucion, that  
they perferre all theyr fleshye kna-  
ueries vnto it. For it only, haue they  
named men laye and women lewde,  
appoyntyng theyr childre Tayles here  
in Englande in disdayne and scozne.  
For nought was it not that Saynte  
Paule called theyr learnyng Hypo-  
crysye. and the detestable doctryne of  
dyuels. i. Timo. iiii. Johan Capgrau  
and Alexander of Cseby sayth, that  
for castynge of Frythe Tayles at thys  
Angustyne, Dorsette Shyre Penne  
hadde Tayles euer after.

Marriage  
contemp-  
ned.

Lay, with  
tayles.

But

But Polydozus applieth it vnto hen: Dozet & tish men at Stroud by Rochester, for Stroud. cuttinge of Thomas Becketts horses tail. Thus hath England in all other land a perpetuall infamy of sayles by theyr wyrtten legendes of lyes, yet cā they not well tell, where to bestowe them truely.

**Strike aboute the Easter  
celebration.**

**R**Ext after this Augustine was Laurentius archbishop of Cā Laurenti  
us cum  
aliis.  
tozbury. And after him Mellus. Then Iustus, thē Honorius, thē Theodatus, and Theodozus, al black Monkes and Italyans bozne to the nombze of vii. This Laurence held a greate Synode wyth hys other Prelates in the yle of man, disputynge there with the Scottish and Irish bishoppes, for the feast of Easter, what day it shuld be yearly celebrated, wyrtynge from thence vnto theyr other prelates a treatise of the same. More then a hundred yeres space, were the papistes then in controuersy for the day of



**The Actes of**

of celebratiō, ere they could be quieted  
**The** least Create paines the religious fathers  
of Easter, tooke in those dayes to straine oute a  
gnatte, that they? lecherous posterity  
after them, might the better swallow  
in a mightye Camell. Path. xxiij. In  
thinges of smal value they were then  
verye scrupulous, but the wayghtyer  
causes they could let slip wel inough.

**Women** Whatsoever thys Laurence was to  
women by hys lyfe, he was (they say)  
verye cruell vnto them after his death.  
**Foz** in a certaine Colone called **Foz**  
dune, was a Church builded in hys  
name, where no women myghte en-  
ter wpth offeryng no? wpthoute offer-  
**Soze bel** ryng, but they had euer moze soze bel  
**lies.** lies of it.

**Venus.** I pray God they wente not many  
times thence with Childe, foz there  
were many fat Canons and pꝛebꝛs.  
This superstitious fable boꝛow they  
of the Paganes, whose opinion was  
that no woman mighte enter into the  
temple of Venus they? great goddesse  
in the mount of Olympus, without a  
greate villany, *Iacobus Zieglerus in sua  
Syria,*

Great busynesse for their  
other traditions.

**H**ere passe I ouer the clowting Ceremo-  
in of their canonical houres, of rites and  
theyr absolutions for synnes, rites.  
their temples, their alters, theyr bel-  
ringinges, theyr lents, theyr diuersity  
of orders and diuisions of Paryshes,  
least I should be therein to tedious vn-  
to the readers. Aidanus, Finanus, & Goodmē.  
Colmannus beyng all thre byshops  
of Lyndisfarne in Northumberlande  
one after an other, and Scottyshe men  
borne, could not wel alwaye with the  
pride and wanton toys whiche they  
beheld in theyr Romysh rites, but per-  
seuered stil in the symple ordre of the  
primatine church, not contented to  
chāge it. For the which in those daies,  
they had much a do w<sup>th</sup> these highe Ro-  
maked Romaines. Hilda in like case, y<sup>e</sup> Hilda et  
was thē abbasse of Etrenehalt (y<sup>e</sup> we Colman  
now call Whitby) a womā learned, nus.  
wise, & vertuous, disputed with thē in  
their general counsaile bpō Colmanus  
side, in the yere of our Lord DC. and  
lxiij. concerning y<sup>e</sup> day of their Easter  
cele-

## The Actes of

**Agilbertus.**

celebration, they had Mauning, and other vnfanery Ceremonies, & wrote afterward an earnest treatise agaynst Agilbertus a french man, and at that time Bishop of Elnchestre. All thys might not helpe then, but in pprocess of time they had they whole mindes, magry all they hartes. *Beidas Girunius li. 3. cap. 25. De gestis Anglorum, Guilhelms Malmesburye lib. 3. De Pontificibus Ranulphus. lib. 5. cap. 17. Iohannes Capgrave and other.*

## Religious examples diswading marriage.

**Spelitus.**

619.

**Columbanus.**

**A**fter Laurentius folowed Spelitus in the archbyschoppes seat of Cauntozbery, in the yere of our Lord DC. and xix, whiche (they saye) both aliu and dead, diswaded younge men from Chyristen marriage. As **S.** Columbanus a Scot, about the same time, came to the sel of an holys Nun for ghostly counsell. She bad hym, away, least wanton youth wold byng them together, wilde they nilde they. **Saint Edwine king of Northumberland**

land gaue vnto S. Paulinus the arch. paulinus  
 bishop of Doyke, his yonge daughter  
 Candelada, so sone as she was Bapti- 626  
 sed in the yere of our Lord DC. and  
 xxvi. that he shuld make her an vnho-  
 ly Nunne. And the day after the saide  
 Edwine was slain, he toke with hym  
 both the daughter and mother, and so  
 fled with them vnto Rochester in Kent  
 by water, neuer retournyng thithyr a-  
 gaine. Sainte Fabiacre a Scott, the Flacrus  
 Heremite had so greate malyce vnto  
 women, that he plaged so many of the  
 with the soule euill, as came wythin  
 the pretinct of his monastery, because  
 one woman had once complained to h  
 bishop of his prodigious charminges,  
 Hector Boethius. Sainte Foillanus Foilla,  
 an Irish bishop with his bryethyr was nus.  
 very familer and seruiseable vnto S.  
 Gertruide and her Nones at Pigel-  
 la, and made diuers barren womē ful  
 grationly to conceiue. Saint Reinwi Keyna,  
 ry a virgin of Wales, contempnyng  
 marriage, fled from thence to Saynte  
 Pyghels of the Mounte, to kepe her  
 vowed virginity among the holy fa-  
 thers

The Actes of  
fathers there, as bolwer with bolwers.  
Al these hystories hathe Iohn Cap-  
grane.

Other religious examples  
of that age.

**S**ebba is  
monked. **S**ebba king of the east Saxons  
was so bewyched of the By-  
shop of London and hys cal-  
king colligens ther for his substa-  
ce. that he had made him self a monk, le-  
uing vnto them both his wife and pos-  
sessions, if he had bene no wiser then  
he, nor more godly disposed.

**Egbinus** **E**t was he by theyr incantatiōs at  
the last deceiued, they hauing of hym  
an innumerable summe of mony, and  
he nothing of them again, but a man-  
grye monkes cowle, and hys burpall in  
Paules.

**Sampson** **W**hen Saint Egbinus father was  
once departed in Wales, hys mother  
resorted wth hym to the Abbeye of  
Saint Sampson, and ther receiued of  
him the habite of a Nonne, bestowing  
the

the rest of her life among the good bre-  
 thren there. Saint Canstwide abbesse Can-  
 of Folkstone in kente, inspyzed of the wilde.  
 deuill dissyned chrysten marriage to be  
 barren of all vertues, to haue but tra-  
 sitorious frutes, and to be a filthy cor-  
 ruption of virginity. Yet Iher Mary,  
 Ihon Baptist, and Iesus chryst swete  
 frutes therof, the iust fathers of thold  
 law not reckned. Saint Paule saythe  
 also, that by vertue of mariage, the vn Frutes of  
 faithfull man is sanctified by the wo, mariage.  
 man that is faithfull. i. Cor. vii. Sep-  
 thet did he at any time teach mariage  
 to be eyther a corruption o2 yet an im-  
 pediment of chrysten virginity, whan  
 he coupled the Corinthyans ( whyche  
 continued styll marryed) a chaste vy-  
 gine to Chryst. ii. Corin. ii. But thys Canstwi-  
 gentelwoman Canstwide was much da-  
 better acquainted wyth the Ponkes  
 learning then with Chrystes, & wyth  
 a chastity rather to theyr behoue, than  
 to hys. Yet d3one she out al the gants  
 o2 biskardes there, if theyr churche le-  
 gende be true. These stozies shewed  
 Ihon Capgraue.

The

The Actes of

The wanton toies of the  
holy fathers.

Babyshe  
toyes.

**A**Bout the same time sente Pope  
Boniface the fifth, a myxt wyth  
a golden colloz, and a fine pety-  
cote of straunge makinge, vnto kinge  
Edwine with the blessinges of Peter  
and Paule. And vnto his wife Ethel-  
burge a syluer glasse and a combe of  
Iuory with the same, to vphold them  
in this new chrystianity. Se these wa-  
ton fathers what toyes they vse, to set  
vp theyr kingdome here. Neuer shall  
ye read that Chyistes disciples had a-  
ny such witty policies. Saint Petrok  
an hermit of Cornewale, was sain e-  
uery night from the crow of the cocke  
to the spring of the morning, to stand  
naked in a pit, to abate the hote mo-  
uinges of his fleshe. And neuer coulde  
he haue remeady of that disease, til he  
wente on pilgrimage to Rome and  
Hierusalem.

Here was a new sought oute salue  
for that sore. Saint Wyrcane a Bishop  
Piramus. also in Cornewale, had a fayre dam-  
sell in the monasterpe of his Mother  
Mair.

**W**yngeſſe, called Brunet, whom the  
 Loꝛde of the ſoyle toke by ſoꝛ hys oc-  
 cuppinge. At the laſte he agreed wyth  
 hym no longer to haue her, then the  
 Vernacle oꝛ Buttire ſhoulde breake  
 him of his ſlepe, which chanced ſone  
 after, and the he ſent her home againe.  
 If theſe be not good honeſt legendes Legends,  
 to be red in the Popes holy church,  
 tell me. Plenteous ſhall ye find Iohn  
 Capgrawe in the rehearſall of them  
 and ſuch other.

**T**he ghoſtlye beſtowinge of  
 theyꝝ bolwes.

**A** Punne belonging to ſaint Cota  
 and a Donke pertaynyng to ſ.  
 Wyane aboute the ſame tyme Chaſtiſe  
 ſtrake by a couenaunt of loue. And as of vota-  
 they met in a wode ſoꝛ perſormaunce ries.  
 of the ſame a yong pigton fel betwixt  
 them, and made them bothe aſhamed,  
 and ſo they went home againe. A like  
 matter. Such an other Pageſte was Tioles  
 played at Doꝛke, but it was longe af- ſcrued.  
 ter.

F. i. The



The Actes of

The monkes of saint Mary abbey, & the nonnes of Clement Thozpe met together there at hay makyng, the abbots sole being with them. And as y abbot enquyzed of him at Supper for pastime, where he had bene all that day. He fel in a great laughinge, and declared befoze all his gesses, that a soze battaile had bene soughten that after none betwixt his monkes, and the nonnes of Clement Thozp. But he thanked God that his monkes had the best, for they lay euer a loft. Because that one of S. Modwens maids had laide her best beloues shoes at her brds heade, the sprites of heauen that were wonte to visite her, woulde not come there that nighte. After she had bene at Rome, and was come home a gaine, she dwelt at Scalefelife, wher as an holy hermit dyd oft tymes visyt her, and muche refreshe her wyth a legende boke of saintes lyues. But no tydings was there amonge them, of Chyistes holpe Gospell. Looke yhon Captraue.

Modwens.

Heremita.

Erken

Erkenwald and Osth, with their  
Pondries.

**S**aynt Erkenwalde the sone of Erken-  
 Wiffa the fyrst king of the East waldus,  
 angle, abbot of Chertesye and  
 Bishop of London, builded a Pondry  
 at Berking. And because there were  
 at that tyme in England no Ponnes  
 to hys mynde (for Wilda hys kinswo-  
 man was to great a scripture woman  
 in those daies) he sent ouer the sea for  
 an old acquaintance of hys called Hil-  
 delitha, learned in art, but not in chri-  
 stes deuinity. Her made he there Ab-  
 bade, committing vnto her gouernace Ethelbur  
 hys sister Ethelburge and a great sort ga-  
 moze of pong maids to be taught and  
 made nonnes there.

Such rule was kept amonge them  
 wythin a shorte space after, that God  
 sent vpon them a plague of pestilence,  
 which toke alway al theyr chaplains,  
 the cruell Danes soldwinge and bur-  
 nyng vpon that was lefte, monastery,  
 Ponnes and all. Sainte Osth was  
 marryed to Sigher kyng of the East Osth.  
 Saxons.

# The Actes of

Spiritu-  
al knowe-  
rpe.

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But because she loued the spiritualty much better than him, while he was on a time in huntinge, she sente by a priuie letter for Accas, and Bedewinus, Bishops of the East angles, containing Northfolke and Southfolke, causing them to put vpon her a furs aparel. So made she hym to beleue in his returne, that she had professed the vow of chastity, and gaue him thereby a most wretched occasion to liue al the daies of his life after, in most sinneful aduouty. But a iuste plague folowed. For in the yeare of our Lord DC. liii was she slaine of the Danes, and her howse house (nondye I should say) utterly destroyed. Yet was she in the popes church allowed for a stinckynge martir, for condemning mariage: loke Thon Capgrau.

## The perfight age of the Beast.

Theodo-  
rus.

Theodoras a Greke, was of pope Gelasius constitute the fyrte Archbishop of Cauntorburge, from Augustine or sence the Papacye began

began to make all sure here to Antichristes behoue in the 60. and 6. yeare of his age, and in the yeare from christes Incarnation, CCCCCC. 60. & 6 which is in saint Iohns Apocalypyes Apo. xiii. the full age of the beaste, and the full The full nombze of man. Mark it good reader. complete For now of a beaste, becommeth he a age. king, yea, as Daniel calleth hym, the vnshamefast king of Faces. Dani. 8. Presuming to syt aboue God in euery mannes conscience. ii. Thessa. ii. Pa: Nombze med it is there, the nombze of man, & of the the nombze of the beast, for so muche beaft, as it was the time, wherein mannes learning most strongly withstode the learnyng of God, to the pranking bp of than odiousse aduersarye the verye man of sinne, and sonne of perdition, al blasphemies therupon followyng. Euidēt is it, by al the English chro- nicles, that thē this Theodorus came hitther w. the seale of y erecrable beaft to marke bp all to that most blasphemous kingdō. For neuer afoze wrougħt the spzite of antichrist, the mistery of iniquity so strongly as at y tyme.

F. iii.

For

## The Actes of

**Craftye  
Sciences.**

For hither than brought he al baine & crafty sciences, of countyng, calkyng, mesuring, singing, ryming, resoning, arguing, diffining, shauing, oyling, exorcising, inchaunting, & coniuring. Like Ihon Capgraue, in *Vitis Adriani*, & Theodori. Besides that Bedas wryteth. li. 4. Cap. 2. and Ranulphus. li. 5. Cap. 18.

For the variaunce had in  
supputations.

**Theodo-  
tus.**

**Theodo-  
rus.**

**T**o auoide controuerfies in the supputation of yeares, for so much as some wryteth hym to haue comenly there in the yeare afore reherfed, and some ii. yeres after. We shal vnderstande that Theodatus whiche was his predecessor, departed in the yeare of oure Lord. M. C. lxx. as witnesseth Hermannus Contractus in *Chronico sexcentis etatibus mundi*. In the yere following was this Theodorus admitted of Vitellianus, and receiued by his authorite of binedyng and losyng, (saith Platina) to holde the Englyshe nation still in that faith. Marke it.

But

But by reason of certen delais, it was moze than a yeaere after ere he entred into England. One cause of his tariaunce (Thon Capgraue saith) was the growynge of hys heare concernynge hys crowne, which was shauen afoze Shauing after a farre other sorte, he beinge a Greke. His abiding there for that only cause, was moze than iiii. months besydes other neddy matters. So that it was in the yeaere of our Lord. DC. lxxviii. the. xxvi. daye of Maye, and the seconde yeaere of hys consecration ere he came into Kent, as witnesseth both Bedas and Kanulphus.

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With him sent Vitelianus a monk bozn in Aphyrica, called Adzian, to loke Adrianus to his doctrine, least he taughte anye thing in the English church that wer not agreable to the Romyshe sayth (as the maryage of priestes, and the houslynge wyth leuened bread) for he dyd not in all poyntes, trust hym, because he was a Greke bozne. Anon after he set by a great scole at Cauntorbury of A schole, all maner scyences, as Rhetorick, Logyck, philosophy, Mathesye, astrology, F. lili, Geome.

# The Actes of

Strange Geometrye, Arithmeticke, and Musickes. sicke, and taught them there openlye bothe in Latine and Greeke, besides the art Magyck, Sortillege, Phisnomy, Palmestry, Alcumy, Necromancye, Chiromancy, Geomancy, & witchery, that was taughte there also. Bedas, Kanulphus, and Johan Cap.

Sealinges to the brasses obedience.

**A**drianus Than constitute he the sayd Adrianus both abbot and generall reader there, whyles he compassed about all the whole region for the Easter celebration & other Romysherytes. This is the first Archebishop (sayth Johan Capgrau) that all the Englyshe Church was swozne to. Marke here the Scale of the Beast. Apo. xiii. In the yere of oure Lorde. DC. lxxii. he helde a Synode at Thetford in Northfolke, where as he enquired of euery mans sayth towardes the Church of Rome. Than constitute he byshoppes for euery quarter, and deposed all them that were not confirmed by the Popes auctorite, of whose

Adrianus

Character.

672  
Synodus

whose numbze Ceddas the byshop of  
 Porke was one. Poze ouer he publy<sup>z</sup> Ceddas.  
 shed there a booke of the churches o<sup>r</sup>  
 dinaunces, made by the sozsayd Aite<sup>r</sup> D<sup>r</sup>y<sup>r</sup>  
 lianus, with permission of o<sup>r</sup>ganes to naunces.  
 make them merve, commaundyng it  
 onely to be obserued, Chzistes o<sup>r</sup>dre  
 sette aparte. If this were not the de-  
 parting that Paule p<sup>r</sup>ophecied to co-  
 me. ii. Thes. ii. where shall we looke  
 for any. A saying hath Iohannes de Mo-  
 linis, in speculo carm<sup>i</sup>. ca. 6. which (though Joannes  
 he were a pappst) I fynde here molle de Mol-  
 true. From the dayes of Heraclius nis.  
 the Emperoure (sayth he) vnto oure  
 tyme, the daye drawynge towarde  
 night, the churche suffering a soze C-  
 clippes, is come to a dowlne goynge.  
 Yea, she is almost at the case of a full  
 departing. &c. I thynke a truer sen-  
 tence could not than be vttered al cir-  
 cumstaunces theruppon consydered.  
 Great pittie was it, that the churches  
 posterite than perceiued not so mani-  
 fest a defeccion.

¶ Poze Sealinges yet to Ante-  
 chzistes kingdome,

In



The Actes of

680  
**Synodus**

**Agathon**

**Pro gos-  
ple,**

**Synodus  
generalis**

**I**n the yere of our Lorde. DC.  
and. lxxv. helde this Theodosius  
an other counsell at Hatfeld in  
the west parties. Where as he demaũ-  
ded a reckening of the byshops and o-  
ther curates, what sayth and fauour  
their peoples had than to the church  
of Rome, as pope Agathon had com-  
maunded him to do by his wrytinges,  
whiche wrote than vnto him, to do al  
thinges wysely. We knowe what that  
meaneth, I thinke. Here was no in-  
quyre made, what beleue they had thā  
there in the Gospel of our Lord Iesus  
Christ. No, it was an other maner of  
matter, that they sought. Oh, wonder  
full was the working of that Serpen-  
tes generacion. Polidozys sayth, li. 4.  
*Anglice historie*, that false religion and  
counterfet priesthode, was than thoro-  
ughly satled and placed there, the Ac-  
tes of the. liii. generall counsels recei-  
ued in ſtede of the. liii. Euangelies.  
In the nexte yere folowynge, was a  
generall Synode kept at Constanti-  
nople in Grece, where as marriage  
was for euer permitted vnto the greke  
priestes,

priests, and bitterly forbidden the lastnes, or all other besides them, the latine masse receyving there his syll Masse. confirmation. But Theodoros & his monkes were at a good indifferente poynt for that, which had beyled with in one monastery in the Ile of Thane. lxx. Runnes, making sayre Mpl. Milededa drede their abasse. Loke Johan Capgrave Ranulphe & other English authors. In spight of the former acte, Alitiza. dyd Alitiza the kyng of Spayne, permit his prestes by a law newly made, to keepe so manye concubines as they would. Michael Ricus de regibus Hispanie, & Paulus Constantinus Phrigio in Chronidis regnorum.

**Chastite, Monkes, Monasteries,  
and Penance.**

**V**ernerus Cartusienfis saith in Fasciculo temporum, that bowynge of chastite was free without constraynt Chastity in the tyme of Saynte Gregoꝛe and fre. somewhat after Bedas reporteth, li. 3. Ca. 6. De gestis Anglorum, & Ioannes Maior in gestis Scotorum, li. 2. Ca. 11. That a Monkes coulde, after they had ones vowed

The Actes of

bolued chastity, was holden in such reuerence, that no mā wold in a maner than iourney, vnlesse he had their blessinges. Into a most wonderfull manner were the people than brought, by they; hypocritall witchery the very elect persons skāt fre from y<sup>e</sup> damnable errour. Math. xxiij. Mar. xiiij. For the vnthankfulnesse of men (saith Job) in setting his verity light, dothe GOD permit the Hypocrites to raigne ouer them in all polwer of deceitfull wonders. Job. xxxiiij. Thessa. ii. They did than spedely set vp monasteries without nombze, al the realme ouer. Thon Harding saith in his Chronicle, that King Oswy builded within Northumberland xiiij. in a yeares space. In the yeare of oure Lozde DC. and lxxxiij. helde Theodozus yet an other counsel in the Northeparties at Wyfode, wheras he publyshed a certen boke of hys owne makynge, called a penytentall summe, commaunding hys clergy to put it euery where in practyse. Therein were contayned all manner of synnes and excesses, wyth aggrauaty

Hypocry:  
sye wo:  
keth.

Monaste:  
ries.

Oswius.

tyons, reseruatyons, penaltys, so Summa  
rowes, penaunces, and punyshments. penitenti  
And thys was to terryshe, captiue, and allis.  
snare the wretched consciences of me  
euen to bitter desperatyon. And wher  
coude haue bene sought oute a prac  
tise of moze dyuelynesse.  
*Sigebertus, Sabellicus, Tritemius, & Scripto  
res serme omnes.*

**The foundation of theyr  
Purgatory.**

**A**t the same very tyme, was ther  
one Dyrthelmus in Northum. Dyrthel  
berland, whych leauyng bothe mus.  
wyfe and chyldren in the yere 671  
of our Lord. DC. and lxxi. made hym  
selfe a Monk at Mailros, S. Cuth  
berte than beyng Abbot there. The  
sayde Dyrthelmus sayned hym selfe  
on a tyme to be dead (here was knaue Founda  
ry vpon knauery) and reported in hys tyon of  
return, that he had sene by an angels purgato  
demonstratyon, bothe purgatory and ry.  
paradyse, hel and heauen.  
After that he had subtillye declared  
thys

## The Actes of

thys vnto kynge Alphrede and o-  
ther great men of the countrey there,  
at the request of the monkes, muche  
people resorted vnto hym for counsell  
for theyr soules from all quarters of  
England. So readye are the fooles of  
thys world to here lyes and illusions;

**Allusiōs.** whiche neuer had lone to the veryte.

**Confessiō** This knaue euermore comēded vn-  
to them confessyon & penaunce, fast-  
yng, prayer, & almes dedes, specially

**Passes.** and aboue all other, masse sayinges,  
and monasteryes buylding. Was not  
this thinke you, a vertuose chrystia-  
nyte of these chaste fathers, to begyn  
their holy church with: Were it not

**Canonysed deuyl-  
les.** ppytyle but they were canonysed sayn-  
tes, & their feastfull daies solempnised  
twyse in the yere, with rnynges,

synginges, sensinges, & massinges as  
thys Cuthbertes were and are yet to  
this dape: I thinke the Turkes chur-  
che hadde neuer more knaues to their  
sayntes than these. For this Dythel-  
mus is one of their sayntes also. Iohan  
Capgrauē post vitam Adriam, Sigebertus,  
Vincencius, Antonius, w<sup>th</sup> dyuerse other.

**¶ Cha.**

Chastity of Cuthbert and doctrine of Colfride.

**S**o cruell was thys Cuthbert Cuthbert.  
 vnto women after he becam a tus.  
 Saint of theyrs, y none might  
 come wythin hys Saintuaries (they  
 say) at Doilwem, Coznen, and Nail-  
 ros in Scotland, noz yet at Durham,  
 Lynmouth, and Lynde farne herz in  
 England, vnder paine of sode death,  
 theyr Chambers and scilles exempted  
 alwayes. Yet was the sayd Cuthbert  
 very familiar in hys tyme with Ebba  
 Elsteda, and Werca thze holi abbasses Punnes.  
 and builded for his pleasure, a solemn  
 pondry at Carliell. Finallye for the  
 speciall good loue he had vnto Werca Werca,  
 aboue all other, he commaunded in  
 hys testament, that hys body after his  
 departing, shoulde be wrapped in the  
 fine linnen clothe that she had geuen  
 him. We may se by this, y these chaste  
 fathers had their louers, and set som-  
 what by theyr owne precious bodies.  
 S. Colfride abbot of Girswin in Noz Colfr-  
 thumberland, wrote vnto Athon king dus.  
 of the Pyetes, that it was as necessa-  
 ry

The Actes of

**S**hauen  
crownes.

ry for the bow of a monke or degree of  
a priest (priestes were than no bow-  
ers) to haue a shauen crowne for re-  
straynt of their lustes, as for any chri-  
sten man to blesse him against spretes  
whan they come vpon hym. What  
wise learning this is. I report me vn-  
to you. Yet it is registred of Bede in  
his. v. boke. *De gestis Anglorum*, and al-  
so of Thomas walden in his volume, *De  
sacramentalibus*. ti. 9. Ca. 80. to stoppe he-  
retikes mouthes wyth, besydes that  
Johan Capgraue hath said in it.

**W**alden

**T**he fallen starre, & .ii. Hornes  
of the Beast.

**A**bout this time were many wo-  
derfull thinges seane in diuerse  
quarters of the worlde, specially

**A** Comet

a greate Comete or blasinge starre,  
whiche seemed with flamynges of fyre  
to fall into the sea, greate mozen for  
lowyng bothe of beast and man. Not  
all vnlike was thys to that is describ-  
ed. *Apoca. viiit.* And betokened than  
(in my opinion) but the vtter fall of  
the pryncely gouernaunce & also the  
chrysten priesthode, or of bothe vndre  
one,

one, as powlers of one God. For both  
 they beyng as slaves in the syma-  
 ment of powers fro aboue. Roma. 1.  
 most wretchedlye than declined from  
 the true obedience and saythful admi-  
 nistration of Gods eternall verpyte, br  
 to the beastly subiections and tradici-  
 ons of that execrable pope. Sens that  
 tyme haue they comen from the sea.  
 They haue taken their auctoryte of  
 that Beast whiche rose out of the sea.  
 Apoca. xiii. (tyl now at late dayes) the Apoc. xiii  
 ii. hornes of the other Beast, that is  
 to saye, of hypocryses, pynckinge them  
 than forewarde. Those. ii. hornes of ii. Horns  
 that earthly Beast were here in Eng-  
 land; the. ii. monkish sectes that in  
 those dayes fyrst entered. The fyrst of  
 them were the blacke monkes of saint  
 Bernet, which entered first of al with  
 the afoze named Augustine in the ye. Augusti-  
 re of our Loyd. CCCCC. and cxi. to nus.  
 peruert the South Saxons & kentish 596  
 men. The other were the black Cha-  
 nons of the other S. Augustine (bothe  
 blacke) whiche came in with Birinus Verinus.  
 the Archebysshoppe of Dorcestre in  
 G. i. the



## The Actes of

the yeare of our Lord DC. xxxvi. from  
 Pope Honorius the fyrst, to deteine &  
 worst barons. For the Pope and by-  
 shoppe preferred euermore the sect he  
 was of: these ii. wrought so their wic-  
 ked scates in those dayes, with lyinge  
 signes in hipocrisie, that they caused  
 the afoze named starrs, *Regnum et Sacer-*  
*dotium*, Regality and priesthode, to fall  
 clerely from heauen, *Abon Captraue,*  
*Ranulphus et Polidorus.*

The fall of kingdoms, and raise  
 of the Papacy.

Papacy.

Kingdōs  
 poppysh.

**M**Arke in the chronicles, and ye  
 shall fynde thys mosse true.  
 That lyke as the Papacy had  
 bys fyfte rayse in and of the fall of the  
 Emperre, so had those kingdōs whych  
 fyfte shaped it, theyr original begin-  
 nynges of the ouerthrowe of thinsuf-  
 fure kyngdomes. As England vnder  
 King Inas by the fall of the Britains  
 and Fraunce vnder King Pipine by  
 the puttynge a syde of the Perouyn-  
 geans.

Hence

Hence these lecherous locusts crept  
 first into England, never throue that  
 kyngdome of the ancient Brytaines Britains  
 (whose spirytual beade was God a-  
 loneshit every day more and more de-  
 layd; tyll it was fully ended. Marke  
 it hardely from the fyrste commynge  
 hyther of the sayde Augustyne, tyl the  
 yeare of oure Lorde. CCCCC. lxxxix Cadwall  
 whetein Cadwallader they last king lader.  
 dyed a mooste desolate Pilgryme at 689.  
 Rome, offeringe hymselfe by there  
 most miserably to the Pope.

Ever since hath it bene to him obe-  
 dyente in all Blasphemous erreours  
 and doctrynes of Denylles; by the Marke it:  
 spate of CCCCCCCC. and. xliiii.  
 yeares, tyll the yeare of oure Lorde, 1533.  
 a thousand; five hundred; and. xliiii.  
 wherin at our noble kinges most hol-  
 some request, we utterly by oth renou-  
 ced that odious monstre. Nowe is it  
 Gods owne kyngdom agayn, and our  
 Kinge his immediate mynistr. That England  
 Lord graunt of hys infynite merce,  
 that lyke as we haue putte a spde hys  
 name, we maye euen from the heart,

The Actes of

also cast ouer his Holbrouse yokes,  
folowynge from henceforth the vntor-  
rupt rules of the Gospell. A like com-  
parison hath Pankas Orosius: lib. 2. Cap. 4.  
Roma et Histordarum mundi, of Babilon & Rome.  
Babilon. Very like begynnynge (sayth he) had  
Babilon and Rome, like powers like  
paydes, lyke countynauces, lyke for-  
tunes, and like ruynes, sayng onely  
that Rome arose of the fall of Babi-  
lon, and so forth.

An olde prophete of Werlyne  
disclosed.

As I was in writing this matter  
an old prophete of Werlyne ca-  
me vnto my remembrance.  
Werlyne. That after the manyfolde stryppings  
of strangers, the kynge of this re-  
gion should be ones againe crowned  
with the Dyademe of Brute, & beare  
his auncient name, the new name of  
strangers to vanishing away. He that  
applieth vnto this a right understan-  
ding shal find it very true. The Dia-  
deme of Brute is the princely power  
of this whole region, immediatly ge-  
uen of God without any other meane  
maistry

maſtreye worke to Antechryſtes be-  
 houſe. Fre was that power from the  
 great whores dominion (which is the  
 Rome church) tyll the violente con-  
 queſt of the Englyſh Barons, whiche  
 they hadde of the Byſtynes for their  
 iniquities ſake. And now (pſaye be-  
 unto that Loſde) it is in good way to  
 that freedom agayne, and would ſo-  
 lie attaine therunto, were here heith  
 myſpokes in religion ones thowne  
 a ſpbe, as I doubt it not but they ſoul-  
 be within ſhorte ſpace. As well maye  
 ye geue credence to this Merline whiche  
 he bittereth the veryte, as unto ſide  
 Balaam the Sotheſayer, whiche at a  
 tyme Prophecyed the corrupcion of  
 Chriſt. ſumme. xliiii. And as concern-  
 ing the retorne of the name, marke  
 in this age the wyptynges of learned  
 men, and ye ſhall well perceyue the  
 chaunge, for now commonly do they  
 wypte vs for Englyſhemen Byſtyn-  
 ues.

**T**he whores fleſhe eaten  
 of the r. hoznes.

C. iiii.

**T**he

The Actes of

The ten  
hories of  
the beaſt.

**T**HE x. hories of the fyrſt Beaſt  
(which were kingdomes) mayn-  
teining that whore) now ioynd  
all in one, doth moztallye hate her at  
this preſent inſtaunt, & is making her  
deſolate & naked in England. In the  
ende they ſhal ate her fleſh, and clere-  
ly conſume her with the fyre appoynt-  
ed. England was ſome time into. vii.  
kingdomes deuyded, by the conſent of  
all wryters, & wales into. ii. called He-  
nedotia & Demetia oꝝ noꝝ the wales &  
South wales, Ireland making by the  
tenth. Oꝝ if ye hold wales but ſoꝝ one,  
let Scotland ſupply that rolume, whi-  
che oweth vnto Englande perpetuall  
homage. As all theſe are now in one  
moſte woꝝthye and victoriouſe kynge  
but one, ſo wyll God put into all their  
hartes one conſent to fulfyll his wyll,  
and to geue her kyngdome vnto the  
beaſt, oꝝ to ſend it againe to the deuyll  
from whence it firſt came. Apoc. xvii.  
Conſidꝛe with your ſelues the late oꝝ  
uerthrowe of the monaſteries, couen-  
tes, collegis, and chaunteries all ages  
of vncleane ſpytes, & holdes of moſte  
hate.

Apo. xvii.

hatefull byrdes by the manifest worde  
of God. And thinke not but the fylthy  
habitations of the great mastre devils  
wyl folow sone after. Apoca. xliii. Let Apo. xliii  
the gogle eyed Cardiner of Winchester  
gyrde at it tyll his rybbes ake and an  
hondred digging deuyls vpon his side, Winker  
yet shal not one fote of the lordes pro- of wyles.  
messe be vnsulpylled at the tyme ap-  
pointed soz that blasphemous whores  
overtowne, bys moste holpe mother.  
Praye in the meane season (good chris-  
ten readers) pray, pray, pray, that his  
heauenly wyl be done in earthe & not  
mannes, and fashon your lyues to the  
fourme of his most deare sonne Iesus  
Christes doctrine. Amen.

¶ Actes of holwed virginitis  
soz that age.

**N**owe to returne againe to their  
spirituall actes of chastyte soz y  
age, Whā one Sedia the father Sedia.  
of saint Aidys, perceyued that he by  
no meanes coulde haue a Chylde by  
bys wyfe, he broughte her to these  
conti-

The Actes of

Guenhe-  
ra.

Oswal-  
dus.  
Bebla.

Ebba.

continēt fathers for remedy of her barrenesse; and she was sped the next night after by a miracle, for all were miracles they did. *Ihon Cap.* Guenhera a Cornish woman (whom some writers call sayre Eline) that made King Arthur a cuckold, was after his death deuoutly receiued into Ambesbury nō dze, as a penitēt to their spiritual vse. *Guilhelms Malmesbury.* Saint Oswald laid his wife Bebla in bed with a religious hermit. And whē the great heat came vppon him (as the spiritual fathers are hasty) he found the meanes that he was caste in colde water to abate his hote courage. This is one of the holye actes whereupon the Pope hath made the said Oswald a Saint. *Ihon Harding.* S. Ebba whiche was in those daies the mother of al pōnnes, was generate of an whoze, as wer al her fathers children besides her ii. of the only excepted. This Ebba had in the monasterie of Colvinghā, not far from Warwick, both men and women dwellinge together sell by sell (as the maner was than of all pōndyes in Eng.

Englande) whiche exercised the bat-  
tailes of chastity so long that in theyr  
nyghte metinges, they went to bed to  
gether by couples; theyr religious  
loue was then so great, til God sent a  
wilde fire vpon them for that contēpt  
of marriage. *Ioannes Maior, libro secundo.  
Capitu. 12. & Ioannes Capgranc in catalogo  
sanctorum Anglie.*

¶ A spirituall conueiaunce  
to be marked.

**E**thelred (whom ye cal s. Audry **Ethelred**  
of hely) married ii. great Pryn- **da.**  
ces, Lombert of the South Str-  
wies, and Egfride the kinge of Nor-  
thumberland, mockyng them both by  
the space of moze then. 13. yeres, in not  
geuinge them due beniuolence accor-  
ding to the holy doctrine of s. Paule.  
1. Coz. vii. And in occasioning them to  
aduoutrous liuing. The lattre of the  
knowing that he mineded Wilfride  
then bishop of Norke much moze then Wilfride  
him (for the storye saith that he loued  
that monke aboue al the men liuyng)  
requyzed him in Gods behalfe to ad-  
monyshe her of her duety: y he mighte  
ac.



## The Actes of

according to his lawes haue increase  
 of succession by her. And he like a fals  
**Knauery** traytoꝝ knaue, notwithstanding hys  
 pꝛomisse to the contrarꝑe, perswaded  
 her to perseuer in her obstinacꝑe, and  
 vtterly to resiste him, alledgyng her  
 bow, and requyꝛinge a diuozcemente  
 from hym. Wheruppon he was then  
 compelled to marrye an other wyfe  
 called Crimenburgis, and Etheldrede  
 was pꝛofessed a Nunne in Colbyng-  
 ham with Ebba, by the said Wilfride.  
**Theodo-** This kinge after that perceiued hys  
**rus.** knauery, by assent of Theodoꝛus the  
 archbꝑshoppe of Cauntoꝛbury, banꝑ-  
 shed hym out of hys lande. Then fol-  
**A way,**  
**tyng**  
**bound.** lowed she after a pace, and whyles he  
 was bꝑshop of Casserse, she became  
 abbot of Hely, not farre from hys ol-  
 bone. Marke this conueiance foꝝ your  
 learning. If this were not knauerye,  
 where shal we find knauerye. Yet was  
 thys Gentleman conueyer admytted  
 a saint, because he builded a college at  
**Thantoꝛ** Rippon, wher my self was once bay-  
 ted of his Wasan bulles, foꝝ maintai-  
 ning the kinges pꝛerogatiue agaynst  
 theyꝛ

their pope, as good master Jho Harcy  
can wel tel. Jhon Capgrau in vitis Ethel-  
dredes, & vnilfridi,

Things became pilgrimes, and  
they wines Bonnes,

**A** very proper cast the womē had  
in those dayes, by the gossip to pilgrims  
sell of the Prelates. They sente  
they husbands to Rome on pylgrimage  
by heapes, whils they kept the spi-  
ritual company at home. Ethelburge  
made great hast and left no calling on  
til her husband kynge Inas was thy Inas.  
therwards, w scrip, bat and staffe, she  
loking for his no moze cominge home  
in the abbey of Berkyng. Thys Inas  
became a monke there, & was the fyrst  
that clogged the west Saxons w pay-  
ment of the Rome shot, or Peter pens  
to the Pope. Holateranus, and Fabi-  
ane. After hym followed Etheldrede Ethelres  
king of Mercia in like fashon of pyl-  
dus. gripiage, & became afterwarde abbot  
of Wardeney. Jhon Capgrau. Con. Coredus  
redus also kynge of the same prouinces,  
died

The Actes of

Offa,

709

Hæredus,  
Collwol-  
phus,

811

Bastards

Adelmus

died a foliſhe monke at Rome. So did  
king Offa of the Eaſt Saxons, the ſelf  
ſame yeare of our Lord DCC. and ix.  
beſides Hæredus, Ethelwolphus, &  
Hæredus, a great ſort more. Hermannus Contractus  
Platina & Polidorus. Colwolphus kyng  
of Northumberland, returned againe  
to Gyſwyn, and there dyed a Monke.  
Robert Fabiane, great layſer would  
it requyre, to ſhew here how many of  
ſuch kynges, the ghoſtly father ſente  
at ſundry ſeaſons vnto Rome, & they  
for the tyme might haue the ſpiritual  
occupying of theyr wyues, and holue  
winge of theyr owne baſtardes they  
made kynges for them. And therefore  
at this tyme I paſſe them ouer. Innum-  
erable knaueryes wrought they in  
thoſe dayes, and all vnder the coloure  
of holued chaſtity.

Create experimentes of  
virginitie.

S Saint Adelmus, the Byſhop  
of Sherborne (that ye now call  
Salisbury) chaunced to bee at  
Rome,

Rome, the people there made a foule  
 exclamation upon Pope Sergius the  
 first, for begetting a wench to childe,  
 which he (they say) by a lytle straunge  
 working pacified. In whose returne,  
 a Synode was holden in England. Synodus  
 gainst the Britains or Welshmen,  
 for not conforming theyr churches to  
 the Romyshe observations, he ther re-  
 quired to inuey against them. Upon  
 the which motion, he wrote ii. booke, ii. booke.  
 one for the Easter celebration, and  
 an other in the praise of virgynes, to  
 blemish the marriage of theyr priestes  
 there, and also to aduance theyr new  
 ly professed chastite. For that he had  
 also in commandement of Sergius, Sergius.  
 notwithstanding his owne lecherie.  
 This Albinus neuer refused to doe  
 but would haue them commonly both  
 at boorde and at bed, to mocke the De-  
 uill with. In the tyme he was Abbot of Pal-  
 mesburge, he appoynted offcymen to  
 his fleshy this martir. As he felt any  
 sore mouings therof, he laide by hym  
 naked, the fairest maid he could get, so  
 longe

The Actes of

longe tyme as an whole Dauid's psal-  
ter was in sayinge. And when hye  
heate was passe, he sente her home a  
gayne as good a mayde as he left her.  
Is not this (thinke you) a stronge ar-  
gument to proue that all priestes may  
lyue chaste: This telleth Bedas, Ra-  
nulpbus, Johan Capgrane, and many  
other Englishe autours moze.

Images admytted, with chast  
examples.

**Egwin.** About the same tyme, **Egwin**  
abbot of Cuesham, and bishop of  
Worcestre (the called wiche) hearing  
tel that labour was made to the pope,  
to haue the chrysten temples repleyn-  
ed with Images to promote that  
market soe warde, he bidd him a pace  
to Rome. And there he declared to the  
holye father, the secreete reuelacion  
and commaundementes of oure ladye  
that he had, to set bp an Image of her  
to be worshypped at Worcestre, de-  
liueryng hym a booke whiche he had  
wrytten of the same apparycyons,  
besydes

Ladye of  
Worcestre

besides the life of Aldeane. The pope  
then called Constantine the first, hear-  
ing this new wonder sent him home  
again with his bulles of authorite.  
commaunding Bithwalde the arch-  
byshop of Cauntorbury (withall hast) waldus.  
to call a generall Synode of all the Synodus  
clergy for confirmation of the same,  
the kinges requyred not to be absent  
that daye. And thys was done in the  
yeare of our Lord. DCC. and ix.

709

This Bithwalde being also a monk  
was the first Englysh man that was  
Archbishop of Caunterbury. Mark it.  
Saynt Guthlake an heremyte of Me. Guthla-  
pendon, told a certain abbot the same cus-  
tome, that goyng homeward, he shuld  
finde in a wydowes house ii. of his ho-  
ly monkes which had lien with her 8  
night afore for easement of their cha-  
stity. Saynt Bartelline heremyte of  
Staffarde, stale oute of Irelande the  
kynge's daughter there. And as she  
was afterwarde translynge of chyld  
in a forest, whyles he was sekynge the  
midwife, a wolfe came and deuoured  
both her and her chyld.

These

The Actes of

These storpes hath at large Iohan Cap-  
grau: in Catalago sanctarum Anglie, Guil-  
helmus Malmesbury: & Ranulphus.

Englysh monkes become An-  
tichristes Apostles.

Monkes  
disper-  
sed.

**I**n those daies the Monkes of  
Englande were becommen so  
myghtye in superstitious lear-  
nyng, that they were able to peruerter  
al other christen regions, as they dyd  
then in dede. Some of them went in-  
to Germanye, some into Fraunce,  
some into Italy and Spayne, and be-  
come the Popes instrumentes of all  
falshe, fashioning him vp ther a new  
kingdome of al deuillishnesse to with-  
stand the manifest glo:pe of God; and  
subduing therunto all princely pow-  
ers. You that are exercised in Chroni-  
cles and saintes lines, marke for that  
age what is wyrtten of Colambanus, Co-  
lomanus, Totimanus, wenefridus, Vuilibror-  
dus, Vuilibaldus, Vuenebaldus, Burghardus, ki-  
lianus, Vuigbertus, Egbertus, Heuudus the  
whyghte and the blacke, Etto, Bertuui-  
nus,

nus, Eloquius, Lullius, Lebuinus, Liuinus, Iohannes Embertus, Gallus, Gaudus, Gaiabaldus Gregorius, Megingolus Sturmio, and a great sort moze with their women, and ye shall se in them practises wonderfull, I wyll geue ye out one here bycuelpe for an erample, for to muche it were to wypte of them all. Wenzelidus was **W**enest admitted of pope Gregoꝝ the second, dus. for the Archebysshop of Magunce and great Apostle of all Germany, and for hys bolde countenaunce was of hym named Bonifacius. In Crecestre was Bonifac he fyrste bozne, and pꝛofessed a blacke us. Monke at Crancrestre (now called Crecestre) vnder abbot wolsharde. After the greate Synode holden at London by the afoze named Brihtwalde, about the yere of oure Lorde. DCC. Synodus and. r. where as priestes Harryage 710. was indged fornication, & the honouring of Images accepted for a chrissten telpayon. Daniell then Byschoppe Dairpell of Wyndchestre, sent this Wenzelide to Rome with his letters of commendacio for his manfulnesse there shewed; Iohannes Capgrauc, & Georgius, whele  
D. i. lins



The Actes of  
his in Hagiologo de sanctis  
ecclesie.

The great Apostle of all  
Germany.

**T**he pope after certayn commu-  
nications, perceyving hym in  
all poyntes fyt for hys purpose  
Apostle of sent hym anon into Germanye wyth  
Germanys hys ful auctorite (as afoze is specy-  
fied) to do hys false sets there, and to  
bryng that styffe necked people under  
hys wycked obedyence, whome they  
call the holy Christen beleue. I think  
sence Christes incarnatyon was ther  
neuer none that moze liuely wroughe  
the properties of the other Beaste in  
Saynt Iohns Apocalyps, which ryse  
out of the earth haugng two Hornes  
lyke the Lambe, yf ye marke it well.  
Apoca. xlii. For he was nerte in auc-  
thorite to the pope, by the popes owne  
wytnesse, such tyme as he came wyth  
the high legacy from hys owne ryght  
syde, into al the quarters and prouin-  
ces of the sayd Germany.

Alia be-  
tia.

Apo. xlii.

An

An C. D. consciences, did he seale w Charac  
 with the Popes hote Iron or aduise, ter.  
 wyth hys Romysch sayth in the lande  
 of Bauaty, besides that he did in Thu Actes of  
 ringia, Passia, Saronia, Friselande, this beaſt  
 Swethen, Denmark, and in other re  
 gions ther moze. He held many great  
 counsaills, he ordeyned Byschoppes, he  
 buylded monasteryes, he canonysed  
 sayntes, he commaunded reliques to be  
 woꝛshypped, he sent nonnes aboute a  
 preaching contrary to the doctrine of  
 S. Paul, wyth many other wonders, &  
 all by force of the popes decrees. Of To woꝛ  
 kynges he made monkes, and caused ship the  
 empours to kysse the popes fete, pꝛin first beaſt  
 ces to lead his byddell, and Dukes to  
 hold his sterops. Loke in the Chrony  
 cles of Ihon Paucerus, generatione.  
 rrb. & rrbv. Loke also Calicellius, Vin  
 centius, Antony, Capgrau, and Wi  
 libaldus in vita Bonifacii, & ye shall  
 finde all thys there, and a greatesoꝛte  
 of wonders moze. For there are they  
 shewed at large.

Kinges depofed, wyth other  
 myꝛacles.

H. it

By

The Actes of

**Hilberic⁹** **B**y suche autorite as he receyued  
of pope Zachary, he afterwarde  
deposed kynge Hyldebricke of  
Fraunce, disheretyng in him for euer  
the moste lawfull succession of kynge  
Merouens, whiche fyrste receiued the  
true chrysten faith there, as witnesseth  
Sabellicus, & admitting in his roume  
**Pipinus.** Pypine with his aduouterouse flock,  
for receiuing their false sayth by othe,  
to reigne there euer after for their car  
nall commodyte. He also assoyled all  
the people fro the othe of allegeaunce  
made afoze to the sayd Hylberick and  
**kingdōes** his of spyng, as testyfieth *Paulus Aes*  
**translated** *millius, Platina, Naucerus Tricemius, Otto*  
*Phrisingensis*, and other. In conclusion,  
bi this meanes became the noble king  
dome of Lumberdy the vnlawful pa  
trimony of saint Peter, & the mightye  
Empyre of Rome was wonderfullye  
translated from the Grekes to the Ger  
manes. These were no small myra  
cles, yf ye marke them well. If Anti  
chryst turned not here the rootes of the  
**Antichrist** trees vpwarde, neuer did he it in hys  
lyfe. All these thynges wrought this  
Woni

Boniface or Wenefride, that the dwellers vpon earth should woꝛshyppe the fyrst Beast. Apoca. 13. Innumerable Apo. xlii. multitudes of peoples broughte he to the Popes saythe in Germany and in Fraunce, & in some other places, moze by terrible coaccions then by any gentyll callynge. Foꝛ extremelye did he handle wyth cruell inprisonmentes, Alberber one Adelbert a frenche man, & Claudius Clemens a Scot. li. learned men, Claudius foꝛ reasoning with hym concernynge bowed chastite, relliques, Images, the Popes pꝛymacy, Kinges depoficions, othes bꝛeakynge, & suche lyke errours. **Errours.** Like the woꝛkes of Naclerus, Vuicelius, Bernardus Lutzenburge, & Alphonsus de castro.

**C** Doctryne of Boniface, with sale of whoꝛes.

**M**oste dampnable was the doctrine of this Boniface, concerning the Pope. In a certaine Epistle of his, we finde this most execrable sentence. That in case the sayd pope were of moste fylthy lyuing, & so foꝛget:

## The Actes of

forgetful of him self, and of the whole  
chryſtenty, that he led with him to hel  
innumerable ſoules, yet ought no mā  
to rebuke hys yll doinge. For he (he  
ſaith) hath power to iudge al mē, and  
ought of no man to be iudged againe.

Canony,  
Res.

Thys haue the Canonikes regiſtered  
in the popes decrees for a perpetuall  
law, and for a neceſſary article of chri  
ſten beleue. Diſt. xl. Ca. Si papa. Yet  
wrote he at an other tyme to pope Za  
chary, to ſee the manifeſt abuſions of

Rome.

Rome reformed, ſpecially they maſ  
kinges in the night, after the pagans

Ope ſale  
of whozes

manner, and they open ſelynge of  
whozes in the market ther. For they  
were (he ſaid) ſoze impediments to his  
preachinges. For they that had ſerne  
thoſe reuelyngeſ there, miſtruſted  
much that ſaith. He wrote alſo vnto  
king Ethelbald and other great men  
in England, requyryng them to leaue  
the aduoutrons occupyng of nonnes  
leaſt ſuch a plague ſel on them as chan  
ced vpon king Colfrede and king Of  
rede for lyke doings. And though this  
Boniface allowed not chryſten matri  
mony

Colfrede  
dus.

mony in priestes but hated it, yet after that one Gerald, a married bishop Geraldus was slain in Thuringia in time of y<sup>e</sup> warres there, he permitteth hys s<sup>on</sup>e Geilepus to succeade hym in that of. Geilepus s<sup>on</sup>e. Helinandus monachus, Vincen<sup>t</sup>ius, Antoninus, Capgraue. &c.

**The monasteries of Fulda  
and Floziake.**

**H**e builded the great monasteri Fulda. of Fulda in Germanye, in the 744<sup>th</sup> yeare from Chyistes incarnation. DCC. and xliiii. Into the which no women myght enter, but only Lie Lieba. ba, he commaunded by his life, of most tendre loue, to be buried in one graue with his owne precious bodye. So ryche was that monastery within few Monaste-  
yeares after, that it was able to synde rium Ful  
the Emperour in his warres. lx. thou. dense.  
sande men. For the whyche the abbot had alwayes this p<sup>ri</sup>uilege, to set v<sup>po</sup> the

The Actes of

Flozlake.

651.

To ease  
they  
bolwes.

the ryghthand of the sayd Emperour  
at the hyghe feastes. An other Abbey  
was builded alsoe that at Flozlake  
in Fraunce, and not farre from oyle-  
aunce, in the yeare of our Lord. DC.  
li. These ii. monasteries Flozlake and  
Fulda with theyr old inhabitauntes,  
would I counsel all chronicle readers  
to marke, as they fall in theyr waye,  
for wonders which hath comen from  
thence, as wyl appeare after. A custome  
the holy fathers had in those daies, to  
leade Monnes aboute wyth them in  
straunge landes where they went. As  
we read of walburga, Hadeloga, Lie-  
ba and suche other. I thincke it was  
to healpe them to bear theyr chastity,  
whose cariage was sometime verie  
comberous vnto them, and they found  
not then in all countreyes such plenty  
of Monnyes as hathe bene sence.

Sigebertus, Capgraue, Tritemius, Nancles-  
rus, Vuicelius.

¶ Oxford shurned. And Alcuin  
nus Monkes.

Alia.

**A**shamed are not these p̄selligy-  
 ous Papistes, to vtter it in their  
 stoꝛyes and read it in theyꝛ sain-  
 tes legends in contempt of their chꝛi-  
 sten gouernours, that no kynge maye  
 entre the towne of Orfoꝛd without a Orfoꝛde.  
 mischiefe, because one Algar a Pꝛince  
 about thys age would haue had saint  
 Fridelwilde to wife. As thoughe to be Fridel-  
 a kinge were a farre bilke oꝛ vnwoꝛ- wide,  
 thyer office, than to be a pylde shyppen  
 Ponne. A blynd bluddering Balaa-  
 mites, without all iudgementes god-  
 ly. Of God only is the woꝛthy offyce A king.  
 of a king. P. 20. viii. wheras youre sy-  
 sting Ponnes were of Antichrist and  
 the deuil. Capgraue, Fabiane, Poli-  
 doꝛus. About the same tyme, was Al- Alcuinus  
 cuinus a doctoure of England, made  
 abbote of Turonia in Fraunce by the  
 gift of Charles the great, which on a  
 night found al his monks dead in the  
 doxtor, by the soden stroke of God, foꝛ  
 theyꝛ Sodometry, one only excepted.  
 Odo cluniacensis, Guilhelmus Malmesburye, Authoꝛs.  
 Vincencius, Antoninus, Ranulphus, & Cap-  
 graue post vitam ythamari. A greate mat-  
 ter



### The Actes of

**Fulda.**

ter had it bene in the Popes bookes, if those mē had had wiues. For than he could not haue sent them to the deuyl so fast, according to the generall commission, whych he had of Sathan his great master, in that great vicarshepp of hys.

### English men punished at Rome.

**Ethel-  
wolphus**

**A**fter king Ethelwolphe beyng subdeacon and prest, throughe wanton occupying had had a bastard, by the popes dispensation, he maryed Olburga his butlers doughter, and had by her iiii, sonnes, which al succeeded kinges after hym. Guilhelmus Palmesbury, and Ihon Hardyng. As thys king on a tyme chaunced to be at Rome, he saw many English mē ther wearing fetters and giues of yron, as they had bene murtherers or theues. And as he enquyred what the cause should be, answer was made him, that it was for spiritual offences done. For those wilfe watchers by y tyme had

**Penitēts  
at Rome.**

had put many thinges in practyse, by  
 soyce of theyr penytentpall Summe,  
 made by Theodorius afoze. They mi-  
 ght the make what sinnes they wold.  
 and send vnto Rome whom so euer it shyt in  
 pleased them, vpon the reseruatyons the con-  
 of cases pontifical & papall, or by rea- sciencess.  
 son of the aggrauations of circumsta-  
 ces of sinnes, making me beleue they  
 coude not dispence with them, whan  
 the matter was not woorth two hasel  
 nuts. And this was the cause of theyr  
 greuous corrections than. For redyes  
 of this the kinge couenaunted than w  
 the pope, to geue him by yeaere a peny The Ro-  
 of euery fyze house within hys lād, as me shot.  
 Inas and Offa had done befoze him  
 for theyr dominions. He promysed  
 hym also in acquytinge the churches  
 tributes, to geue him iii. c. mark yere-  
 ly. And fynally he repayred the Eng-  
 lish hospitall ther, which had bene de- Hospital.  
 rayd by fyze, Ranulphus, Platina, Petrus Es-  
 quelinus, Fabianus & Polidorus.

**¶** An Englysh monkes pera-  
 moure, is a pope.

The

# The Actes of

Fulda.

**T**he monastery of Fulda in Germany, was in those daies much frequented of English monkes, because it was fyrste buylded of the foresaid archbishop of Boniface, whiche was an Englishe man bozne, a yong wench bozne and brought vp in Baguntia ther by, Gilberta by name so mineded one of those monkes, that she chaunged her apparel, and wente away with him like a waitynge boy or lackey into straunge landes, and became in all sciences of learning very connyng, & was called Englysh Iho.

Gilberta.

A woman  
pope.

854.

As it chaunced this monke to die, she get her vnto Rome, and became there a common reader of publique lectozs, and was had in such wonderfull estimation, that Pope Leo the fourth being dead, she was solempnely elected and intronised Saint Peters bicar in the yere of oure Lord. DCCC. lxxxx. called Ihon the. viii. after diuers wyters. By helpe of a Cardinal her most famillier chamberlain, she was in conclusion beget with childe, whan she had bene Pope almoste ii. yeres and  
an

an half. And in a most solempne pro- p[ri]de ha-  
cession to Laterane, whan they2 chur- the a fall.  
she was in the most p[ri]de by sal of the  
Empyre and subiection of Chyften  
Princes, and the P[re]lates in they2  
most pompons apparel, the daye shy-  
ning very fair, she was openly deliue-  
red of childe without midwife, and so  
died. Wherein God declared many  
feste to the worlde, that they2 glitte-  
ring church was altogether a whoze, A whoze.  
to make good that was wyttē in the  
reuelation of Saint Ihon. Apoc. xviij.  
Wh he that had sene the countenance  
of the p[re]lates than, shoulde haue be-  
holden a great chaunge.

**P**opes chosen from thence fourthe  
by they2 p[re]s.

**S** Once that time hath popes p[ro]p[ri]es  
alwaies bene chosen, as sto chosen by  
ned hoise are in a colt later they2 sto,  
by they2 doubtie dimiteries, that they nes.  
can no moze be deceiued that way.  
For at the solempne stalling of them,  
the last Deacon Cardinall doth grope  
them

### The Actes of

them brechelesse, at an hole made in  
the seat for that ghostly purpose, and  
than cryeth it out before al the multi-  
tude, that he hath ware suffyciente to  
proue hym no woman. Forcouer the  
strete where she was deliuered, hath  
euer sence bene shurned in al general  
processions, for feare of yll happes.

**Aneram-  
ple.**

As is of women a certayne bydge in  
a Scottyshe Ile called Leuissa, wheras  
if but one womā shuld passe ouer (thet  
say) ther are no salmons seene in that  
ryuer al the yere after, Hector boethius,  
*in Scoteci regni descriptione*. For the histo-  
ry afoze reherfed of thys womā pope,  
was it partly my desyre that ye shuld  
mark that monastery of fulda. For she  
was one chaste frute of our Englyshe  
clergy, issuing from thence, ye maye  
chance after thys yet to hear of more.

**Fulda.**

Such an enemy to pyesses maypage  
was not in hys tyme, as was that Bo-  
nyface, whych was thereof the fyrste  
builder. For euery wher dyd he, in all  
hys generall Synodes, condempne it  
nye con: for aduoutye by the popes Cannon  
dempned, lawes. For the scripture woulde not  
serue

**Patrimo**  
nye con:  
dempned.

serue hym . The lyfe of this female  
 pope sheweth moze at large , *Jacobus*  
*Bergomas in li. De claris mulieribus, Platina,*  
*Sabellicus, Martinus Carfulanus, Volateranus*  
*Naucerus, Mantuanus, Ioannes Stella, Ioan-*  
*nes textor, & Robertus Barnes in Vitis Ro-*  
*manorum pontificum.*

**H**olpe water, with a boke agaynst  
 maypage.

**I**n the yeare of our Lord. 858  
 as a certen daye deuyl at the 858.  
 foresayd Maguntia was hun A priest.  
 ted of the ppyestes wyth processyon &  
 holy water, for dyuersly verynge the  
 cytye, he dyd hym selfe for feare (they  
 say) vndre one of the ppyestes copes,  
 saying. He myght wel be bold there,  
 consydering he had by hym the fleshy  
 ly occupping of the generall proctours  
 doughter there. Thys relygious ex-  
 ample of holy church sheweth, *Sige-*  
*bertus, Vincencius, Antonius, Nau-*  
*clerus, and Massens.* Herein affirme Holy wa-  
 ter they holpe water to be of moze ter.  
 strength, than eyther they priesthode  
 or yet they eaten maker, and moze a-  
 ble to dyspue away the deuyl.

The Actes of

875.

Gabziell,

In the yere of our Lord. DCCC. lxxv  
was the Emperour Ludouicus the se  
conde tormented in purgatozpe (saye  
they) only for that he wold not regard  
the admonishmentes of Gabziell the  
Archangel against priestes mariage,  
called there of them the heresy of Ni  
colaitanes. Marke these packynges.

A boke of  
xii. Chap.  
ters.

The religious fathers hadde then  
made a boke of theyr religious factes  
and practises, compzeheending twelue  
chapters to put down matrimoni and  
set vp Sodome and Gomozre in theyr  
spirituall generatio. Whiche they had  
sent vnto the said Emperoure by one  
Emarchur, Sigebertus, Vincentius, Antony  
nus, & alij. Farre vnlike was this Ga  
bziel to him which appeared vnto za  
chary the priest in the tyme of his sa  
crisyce. For that Gabziel both allowed  
and commended his mariage. Whys  
Gabziel condempneth it bitterlye. Of  
such Saint Paule warned the Cozin  
thians to be ware, tellyng them that  
Sathan wold resemble the angell of  
light. ii. Coz. xi.

Dyuers  
Gabziels.

Other

Other chaste miracles of  
that age.

**S**aint Doulphe a Priest about Doulph.  
the same tyme goynge to hys  
masse, was sodenlye taken vp  
& caried ouer the sea to trier in germa  
nye to do that offyce there bypon Ca  
ster day, because Saint Frederick the Frederik  
Archbishop there had lien the nyghte  
afoze with an holy nonne which was  
hys owne natural syster, to help soze  
ward the law. Deu. xxvii. The bones  
of thys Doulphe were fyrst buried at  
London, and than from thence trans  
lated to Euesham abbey in the West  
country, Saint Clarus of Orchester, Clarus.  
iudging mariage sinne & wickednesse  
by the doctrines that thā wer taught,  
in despight of the Christen perswas  
ions of his frends, made hym self first  
a priest and after a Monk, so slepyng in  
to Normandy. Wher at last he was  
slaine by procurement of a woman.  
These ii. histories sheweth Ihon Cap  
graue, and theyr church legendary.  
As the Danes ouer went this lande, Danes.  
theyr common custome was to haue a



### The Actes of

do with Bonnes where they founde  
them, for lacke of theyr owne wyues.  
**Colding-** (Coldingham some say) wher all the  
**ham.** good sisters had cut of theyr owne no-  
ses and their ouer lippes to diffigure  
them selues, and so to escape the dan-  
ger, ye may beleue it and ye will. In  
those daies king Alphrede made Don  
wolfe the colwherd of Ethelingay, bi-  
shop of Winchester, whiche had bothe  
wife and childzen. These two latter  
stories shal ye finde in Ihon Harding  
Ranulph, and Fabian.

**A**parelous and foule bugge  
is mariage.

**Elphe-**  
**gus.**

**N**ot long after hym was there a  
bishop of Winchester Elphegus  
the Balde. Whose tyrannous  
custome was alwayes in the begyn-  
nyng of Lent to seclude all publique  
penitents from the churches enterace  
and to requyre al married men not to  
lie with theyr wyues till Easter were  
fully past. Parauenture that he and  
his priestes might for y tyme of theyr  
mart

mart haue the fre occupying of them. Ghostlye  
 For other goodnes know I none be. fathers.  
 longing therunto. none other conside  
 ration had. This story hath *Guilhelmus*  
*Malmesbury li. 2. de pontificibus, & Ranul-*  
*phus Cestrensis li. 6. Cap. 6.* In the fyrste Contentt  
 election of this *Elphegus*, much strife on.  
 Was there betwene the priestes & the  
 monkes, the priestes electing oute of  
 theyr owne sort to vpholde them styll,  
 concerning their wiues and children,  
 and the monkes chosinge thys hypo-  
 crite to place them in theyr rounes,  
 because they had no wiues, as at the  
 latter it came to passe. Ihon Cap. At  
 the same time was there a pore priest  
 in the Diocese of Durham, *Egelricus* *Egelri-*  
 being bishop, whych had both wife & cus.  
 children. Him haue the Sodomitythe  
 knaues dyffamed in the legende of  
 Cuthbert, & for vsyng hys owne wife, A married  
 the bread and wine at his masse appe priest.  
 red so blacke as pytche. But neuer  
 wypte they in their legēds, what chā-  
 ge it hathe whan they lie with other  
 mens wiues, or play the most fylthy  
 Sodomites for lacke of women.

The Actes of

Such beholden is mariage to them.  
**M**ariage For though al filthy sinnes may wel  
contened. stand with theyr office. Yet can they  
not agre therwyth. I thinck they tell  
here a good worshipful tale for theyr  
masse, if it be well marked. Loke in  
Jhon Capgrau. *Inuita Cuthberti.*

Wissfortune of two married  
pziestres and other.

**A** married pziest.  
A other married pziest, at y same  
very seasō, attempted (they say)  
to touch the dead bones of s. Au-  
dy the Donne at Hely, such tyme as  
married Pziestes inhabited that mo-  
nastery. And for hys presumption, be-  
cause he was married, bothe he, hys  
wife and Childzen, his kindred, frē-  
des, and acquayntaunce, died all so-  
denly. For marriage maye touch no-  
thyng that long to that generatyon,  
vnlesse whorishnes be good maistres  
vnto it, and come as a mean betwixt  
both. Loke Jhon Capgrau in *Vita Es-  
theldrede*. Ethelstanus a monk, at one  
tyme takinge pziesthode with Dun-  
stane

frane and Ethelwold, within a while Ethelsta-  
 after left al his ozders, and toke hym nus a  
 to a wife. Therfoze they pprophecied monke  
 of him that his end shuld be misera, marged,  
 ble. And because they wold appeare  
 no false Pprophets, they inchaunted  
 him, charmed him, and changed him  
 into an Ele, and so he liued in the wa A mira-  
 ter euer after wyth a great sozt moze cle.  
 of his companye. Theruppon (they  
 say) that monastery and towne hathe  
 euer sence bene called Ely. Guilbel. Elye.  
 mus Palmesbury, and Ihon Cap-  
 graue. A yong infant called Bzithgi: Bzithgi-  
 na, being no moze than one daye old, na.  
 pprofessed Elphegus into the mona-  
 stery of Wilton about the same time  
 So dyd he also an other called Wils: Wilsbilda  
 hilda, into the nondry of Winchestre  
 so sone as she was wened from suck.  
 Whom afterward King Edgar clai-  
 med in marriage, but she was to sa-  
 milier with Ethelwold a monke and  
 a bishop, to graunt therunto. Then  
 he came to the house wher she was af-  
 terward abbasse, there was no small  
 filling in of cups. Ihon Cap.

Mira-

The Actes of  
Miracles and wonders  
wrought.

Odo.

246.

Floziake

The kin:  
ges Con:  
cubines.

Constitu  
cyons.

**W**hen Odo the bishop of Sa-  
lisburi was elected archbishop  
of Cauntoꝝburpe in the yeaꝛe  
of oure Loꝛde DCCCC. and xlii, he  
wold in no case be consecrated, tyl he  
was by the abbot of Floziake pꝛofes-  
sed a monke. Partly because all hys  
pꝛedeceſſoꝛs in that seat to the nom-  
bꝛe of ccc. had bene monkes, and part-  
ly foꝛ that the pꝛiestes in those dayes  
wer in hate of the people foꝛ their ma-  
riage at the monkes suggestiōs. And  
after he had receiued his pal with an-  
tichristes authozitye from Rome, he  
warded so frantycke vpon the kynges  
Concubynes, that some of them he  
sealed in the faces wyth hot burnyng  
Irons most shamefullye, and some of  
them he banyshe into Ireland foꝛ e-  
uer, but vnto hys owne floze, he was  
gentle ynough. Foꝛ most haynous he  
reſyheld he than the Chꝛyſten mary-  
age of pꝛyestres, and made Synodall  
constytucyons agaynst it, to enryche  
the monkes thꝛoughe that craftye co-  
lour

lour wyth theyr great posseltyōs. His  
neuy Oswald founde he to Schole at Oswald.  
Floziake the welspyrng of Pecromā Floziake  
cy, to learn there all crafty sciences.

In hys tyme was a stryfe among the  
cleargy at Cauntozbury, for Chrystes  
flesh and bloud in the Sacrament, the  
pypelles most earnestly affyrminge it  
to remayne styll bread, and are onlpe  
fygures of Chrystes bodye, and the The sa  
monkes to be Chrystes essential body crament.  
yea Chryst hym self. But whā scrpy  
tures failed once vpon the mōkes side  
they wer dyuen to false myracles or myracles  
plain experimēts of sojcery. For  
do by a caske of legerdemaine shewed  
vnto the people a brokē host bledyng,  
as a popysh pypell called syr Pycolas  
Gernes dyd in Surry, by pryckynge  
hys synger wyth a pynne.

**M**onkery augmented by  
Dunstane.

**S**aynt Dunstane here in Eng: Dunsta  
land beyng taughte of Iryshe nus Mag  
monkes at Glattenbury, was nus.  
• found

### The Actes of

found very conning in wanton Musick, in sozcery, & in Image makinge out of all manner metals, stone and kindes of woode. By these and suche lyke occuppings, he found h̄ meanes to augment and enrich the monasteries of monckes and Bonnes euery wher within England, notwithstanding he had oft times muche a do with devils and with women. Yet had he at length these priueleges thē aboue all other spirituall doers. He wan by his musicke and fayze speche the good fauer of diuers women, yea of some whiche had bene the kynges concubines, as Alfgine, Wilfrich & such other, though he afoze had put them to paines. By hys sozceries, he alwaies made the kinges fitte for his ghostly purpose, as wil appeare here after, specially by King Comod that was Ethelstanes brother, whome by his Necromancye he broughte to the paynt, inuisibly to haue bene torne in pieces.

Musicke.

Sozcery.

Caruing

What he got by hys Image making, the scripture sheweth playne, which

which curseth both the hand and the  
instrument of the Image maker.

Sapi. xiiii. and Deutro. xxvii. This  
stoꝛye declareth moze at large, Osber: Authoꝛs.  
*tus monachus in vita Dunstani Vincentius li.*  
24.74. *Antoninus par. 2. ti. 16. Ca. 6. Mari*  
*anus Scotus. Guilhelmus Malmesburiensis.*  
*Ranulphus Cestrensis li. 6. Cap. 10. Volaterra*  
*nus, Bergomas, Naclerus, Ihon Capg. Ihon*  
*Hardynge, Vvylliam Caxton, Ihon Lydgate,*  
and Robert Fabyane.

The religious occuppyng  
of Dunstane.

**A**S Dunstane in the house of a A caste of  
widdowe was fashionyng a scate  
pꝛestres stoole, his harp han-  
ging vppon the wal withoute  
touching sounded the note of Gaudet  
in celis. Wherupon the wenches a-  
stonied, went oute of the house wyth  
the widow and al her household, pro-  
claiming it abzode, that he had much  
moze learninge than was good. For  
this and such lyke feates, certen men  
told king Ethelstane, that he was ge-  
uen



The Actes of

uen to y<sup>e</sup> science, and wrought many thyngs by the deuyl, wherupō he put hym clearly thā out of seruice. For he had bene afoze cōmytted vnto y<sup>e</sup> kyng

**Athelm** by Athelmus hys vncle (I wil not say hys father) than archbishop of Caun-  
tozbury, to work feates to hys mynde for that spyrytual generation. From

**Elpheg** thence went he to Elphegus an other kynsman of hys, at that tyme byshop of wynechester, whiche put vpon hym a monkes apparel, that he might ther by abyde bothe the fyre of concupys-  
cence and the fyre of hell. I thyncke few wyse men wyll beleue thys phy-

**A monkes** sycke to be true, as that a monkes  
**cowle.** cowle wer able to restrain those two heates. Rather shoulde it seme to procure thē, els had we neuer had so many lecherous luskies and prodigious sodomites among thē, as we read of Saynte Paule admonyshed Tymothe,

**Hypocrytes.** that such hypocrytes shuld solow in the chrysten congregatyon, as ha-  
uyng a shyne of godly luyng, shuld utterly deny the power therof. These (he sayd) shoulde runne from house to  
to

to house (as thys Dunstane dyd) and  
bying into bondage women laden w  
spynne. 2. Timo. 3.

**Dunstane by sozcery terrify  
eth king Edmond.**

**W**to retorne again to kynge Edmun-  
**N** Edmond, whych succedead hys dus rex.  
brother Ethelstane. Cōplaints  
wer made also vnto hym of this Dun-  
stane, by many noble men, for his pro-  
digyous feates, wherbypon he tooke  
such dyspleasure wyth hym, that not  
only he depzyued him of offyces (whi-  
che he had there) but also vtterly bani-  
shed hym the court. The thyrde daye Dunsta-  
after, as it chanced the king in a park nes deuil  
to ride on hunting, and to folloiw hys woꝝketh.  
game amonge rockes and bushes, he  
sodenly happened into a moste perpl-  
louse place, where as he nether could  
go forward noꝝ turne backe agayne.  
Thys Hart whyche he followed was  
before his face toꝝne in smal pieces, so  
wer the houndes most terryibly to be-  
hold,

The Actes of

**Tyme & trow.**

**Glastenbury.**

hold, nothyng there perceyued that should do it. The king so sore laboured to returne with his horse, that he brake both byrdel and stirrups, and yet could in no wise preuaile, nor yet light from his backe. Than called he Dunstane to remembrance, and (he being absente) befoze God there arode him forgiveness. So were bothe the beast and houndes restored again vnto him safe and sound, his byrdle and stirrups hole. I thinck this play somewhat passed course legerdemain. After that was Dunstane the hygh steward of his house, and had ouer all his realme a iurisdiction. Of Glastenbury was he put in perpetual possessor. to make therof what he wold. And so became it fyrst of all S. Benets patrimony. *Ante dicti Auctores.* Let all the Popes army stand vpon here, and allow this still for a miracle, as they haue done hitherto in his legend, yet do not I doubt to proue it agaynst them all, abhominable knauerye by the scriptures.

De

**W**he bereth king Edwine, retaining  
his concubine.

**A**s king Edwine vpo the day of Edwine  
his coronation occupied Alfgi: Alfgina.  
na his concubine, hauing than  
none other wife, Dunstane beyng at  
that time but a monke & abbot of Gla  
stenbury, plucked them both vbiolētly  
from the bed, and broughte them be  
foze the Archbishop Odo, thzeatning Odo can  
the woman suspension, ye may cat it tuariēsis.  
hanging if ye wil. For the which the  
king after that expled the said Dun  
stane into Flaunders, and wrought  
the monkes many other displeasures **Confessio**  
til they founde the meanes to depose  
him, by the vertue of eare confession.  
*Volateranus, li. 2. Geographic, Osbertus, Vin  
ceucins, Antoninus. Guilhelmus Ranulphus  
& Iohannes Capgrauc.* Per in the conclu  
sion (they say) he delinered kinge Ed  
wines soule, after he was dead, from  
hel (I pray God he killed hym not a  
foze) and vanquished all the Denels  
there by vertue of a Requiem Masse, Masse of  
so bringing him into theyr purgato: Requiem  
ry. Thys was (I trow) no bad ware.

As

The Actes of

**Alfgina**  
loueth.

As a certain noble woman called Alfgina (the kinges former concubine & feare me) possessyng great substance, had once communed wyth Dunstane she so delighted in his fair words (for hys aduantage) that she would neuer after from him, but dwel w hym till for term of life, she left her own house and builded her an habitation by the church, louingly intertaining men of holy orders. In conclusion whan she departed the world, she left her great coffers and treasure bags with Dunstane to dispose for her soule, she had hard of king Edwin, with the which he after y builded fyue monasteries. *Ihon Cap. in Cat. sanc. Anglie.*

**Dunstane** kepeth the kinges  
of England vnder.

**Cadina**  
loueth.

**D**unstane was exceedingly beloved with Cadina, king Etheldredes mother, these are the plain words of the history, and he loved her exceedingly again. And when he once became the kinges corrector & master, ye rather hys king & Emperour  
saith

(saith the text) by her meanes he was elected bishop of Winchester after the decease of Elphegus. But he enjoyed Edwine; it not by reason of his tirāny against kyng. king Edwine y<sup>e</sup> succeeded hym, whose concubines he caused the archbyshop Odo, as is sayde afoze, to seale in the face wyth hot yrons and to bannythe them, specially one he soze blemished and sente into Irelande. And when Dunstane was for thys pzesumptuous pageaunte cryled, the Monkes caused the Commons to rise against hym, from the water of Humbze to the flood of Thamys, and so to depose hym.

*Ioannes Capgrau in vitis Dunstani & o<sup>o</sup> donis.* Neuer were the concubines of David and Salomon thus ordzed of Samuel and Achimelech, Abiathoz & Sadoch, the byshop of that age. In a certayne byspon, receyued Saynte 3. swerds. Dunstane thze swerdes, they say, of thze Apostles, Peter, Paul & Andrew wyth the administration of iii. bisshoppes in England, wozecestre, London

## The Actes of

**Married**  
**Priestes.** don, and Cauntozbury, to keepe the  
kinges vnder, and to bynge monkes  
into the plentuous possessions of the  
cathedrall churches the priestes wyth  
theyr wiues and children by violence  
expelled. Of him also the foresaid **M**  
do thus prophesied at his consecratio,  
Thys wyll be a most mighty captain  
(come down knaues come down) and  
baleant warrioꝝ against the world,  
ly pꝛynces. *Vincentius, Antoninus, Capg.*  
Thus grue the hongry leane locustes  
into most sturdy wild hoxses with **L**  
ons heades. Apo. ix. neyng after mēs  
wiues. **Viere. v.**

**Apo. ix.**  
**Viere. v**

**What rule was at Rome in  
those dayes.**

**Rome**  
**chaſtity.**  
**907.** **T**o fatche thys matter wher a-  
bout we go, from the very wel  
ſpꝛyng oꝝ fyrſt oꝝyginal, as the  
frute from the tree and the tree from  
the roote, we will ſomewhat ſhewe  
what chaſte oꝝdꝛe was at Rome in  
those dayes. In the yeaꝛe of our Loꝝd  
**DCCCC. & vii.** was one **Sergius a**  
**man**

man without al vertue and learning made Pope, and became the thyrd of that name. This Sergius kepte a ponge whoze in the tyme of hys holy papacy called Marozia, and had by her a bassard, which was pope longe after him, called Jhon the xi. & raygned in all fylthinesse moze then vii. yeares. Some wyrters holde that he begate of her Jhon the x. also, but the contrary of that shall appere hereafter. This filthy tyraunt caused pope Formosus (whom hys predecessoure Steuen had afore disgraced and buried among the prophane multytude to be taken by againe, decked lyke a pope, set in a chayre, to be beheaded, and his iii. fingers cut of, hys carcas so to be throwne into the raging flud Tyranny of Liber. Se if there were euer anye tyzannye lyke vnto the tyzannye of these spiritual Antichristes, thus cruelly handlyng, a man that is dead. This sheweth moze at large, Liuthphrandus Ticinensis lib. 2. Cap. 13. ac lib. 3. Authoꝝ. Cap. 12. rerum Europicarum. Blondus Flanius. Baptista Platina, Ioannes Stella, abbas yr. li. i. sp. 7.



The Actes of  
*Spargensis, Ptolomeus Lucensis, Vincencius,  
 Antoninus, Bergomas & alii.*

The chastity of holy church  
 there.

Theoza  
 cum filia  
 bus.

Joannes  
 Kauēnas

Thon y.r.

915.

**T**heodoza a most execrable hoze,  
 and aduoutrous mother to the  
 sozsaide Paroza and Theodoza  
 the yonger (both vnshamefast whozes  
 also) so burned in concupiscence of the  
 beauty of one Thon Kauēnas a priest  
 then sent in meſſage to the Pope by  
 Peter tharchbishop of Kauenna, that  
 he not only moued him, but also com-  
 pelled him to lye wyth her, and so be-  
 come her peramoꝝ dere. This whoze  
 soz his lecherous occupyng of her,  
 made him firste bishop of Bononye,  
 than Archbishop of his owne natie ci-  
 ty Kauenna, and finallye S. Peters  
 dicar in Rome, called the r. Pope of y  
 name, that he might at al times haue  
 his company nigher home. This was  
 don in the yere of our Lord, MCCCC  
 6. xv. and he gouerned the papacy ther  
 xiii. yeres & moze. Liuthbrandus Tincen-  
 sis lib. 2. Capit. 13. rctum per Europam gesla-  
 rum. It is easy to se by this open erpe-  
 ri-

perinent, that she & her ii. daughters **Whores** might do muche in the holy college of rule all cardinales. He that iudgeth not that church to be whozys, whych was so depely vnder the rule of whores, that they at their plesure might apoit ther vnto what hed rulers they wold, hath litle good iudgement in him, I thinke.

**A Popes bastard is made Pope.**

**G**uido the marques of Tuscia, at Guido & the lattre married Pope Sergius Parozia. **Whore Parozia.** Whiche willinge to prefer vnto s. Peters seat, the bastard whom she had of the said pope, caused him to enpyss her mothers bere peramoure Jhon the r. and to stop by hym byeth with a pillow. Immediatly after, which was the yere of oure Lord 929. was he constitute pope, and called Jhon the xi. but the same self yere he Jhon. xi was deposed againe. **Wherupon** she clearly left all spirituall occupying, & in displeasure of the prelates, married her self sone after her husbands death to one Hugh the king of Italy, which Hugo rex was her other husbandes brother by Italie. the mothers side, and made hym the

monarke of Rome to recouer againe  
thys lost dignitie for her bastarde.

Thus shewed she her self to be a plai  
Herodian, besides her other vnrhame  
full whozedomes in the spiritualtye.  
Linthphrandus li. 3. Ca. 12. Pope Leo the  
vi. which folowed the nexte, held the  
Papacy not iii. quarters of a yeare.

And after him Steven the vii. lyttle  
Chapters more then ii. yeres. They mighte not  
decreined long tary here; but had a cast of sowre  
pablick to send them well hence, that  
they mighte geue place to the ryghte  
heire. For nexte them he succeded a-  
gain, and continued almost v. yeares  
after. All that hath wyrtten sence pla-  
tinaes time, haue ben sowly deceitued  
with him, concerninge this Ihon the  
vi. some of them taking one Ihon for  
another, and some two for one, for  
want of the afore sayd woork of Linth-  
phrandus, whyche wrote aboute the  
same very time.

These whores made Goddes  
for whozedome.

**A**t Rome were iii. whores of name notable, aboute the yeare of 930 our Lord DCCC. and xxx. cal 3. whores led Bezola, Roza, and Stephana. Which in all prodigious tocherie had bene brought vp there among the religious Cardinals, bishops, monkes and priestes, from theyr very youthe. As these whores came vnto the occupying of king Hugh, he euer after abhorred his other wife Berta, a lady most fayre and beutiful. And for their connyng feates in that balwde occupatyon, he gaue them euer after the names of iii. Goddesses. He called Be Goddess zola Venus, Roza Juno, and Stephanes for na Semele. Of these had his one mas whore de Boso her bastard bishop of Placen dome. cia, the other made Theobaldus her misbegotten the Archdeacon of Mpt laine, and the thyrde was not all be hinde wyth her filthy frute also. Luth phrandus Ticmensis li. 3. Ca. 6. That toke of chastity (I trow) is somewhat worth spirituall whan it hath suche feates in balwde chastitye. bitcherie, as al the world besides is ignozaunt of. It were great ppy but it

R. iii.      wer

**The Actes of**

were so hygh aduanced, and maynteyned by pryncelye polityque lawes, they becommynge scruauntes therunto by makynge lawes for the vpholding thereof.

**A** most high example of holy churche chastyte.

**Albertus.**

**A**lbertus the sonne of Marozia by her fyrst husband Albert, being Marques of Petruria & king of Italy, compelled the Romanes his subiectes, partly by great rewardes, & partly by stronge thzettinginges, to ad-

**Octania nus.**

mit his sonne Octauiane to the papacy, which was geuen to all ryot and vice from his very infancy. Notwith-

936

**John, xii.**

standing for his pleasure they agreed therunto, in the yere of our Lord. lx. hundred and. lvi. & named hym John the. xii. This holy successour of Peter and vicar of Christ (as they cal popes) was accused of his Cardinales & Bishoppes vnto the Emperour. Who in the generall Synode at Rome, that he would say no seruice, he massed wpyth out consecration, he gaue holy orders

**Synodus Rome.**

in his stable, he made boyes Bishops  
 for money, he would neuer blesse him  
 selfe, he forced not to be periured, and  
 made the holy palace of Laterense a  
 very stews. For he kept therein Kay, **Kainera.**  
 nera the wife of him that was knight  
 for his own body, and gaue her great  
 possessions, with benefices, golde cha-  
 lices, & crosses. He held also Stephana  
 and her sister (whiche had bene his fa-  
 thers concubine) & had by her a bastard  
 not long afoze. He occupied at his ple-  
 sure Anna a frethe wydow, her dought Anna.  
 ter also & doughters doughter. He spa-  
 red neyther hygge nor lowe, olde nor  
 yonge, poore nor riche, sayre nor soule  
 (they sayd) so that no womē durst com  
 vnto Rome on pilgrimage in his time Rome sa-  
 neyther reuerenced he any place, but crifice.  
 would do it euery wher, yea, vpon their  
 very aulters. He would hatwke, hunt,  
 Daunce, Leape, Dyce, sweare, fyght,  
 Ryot, Ronne, Straye abjode in the  
 nyghte breakynge vppre Dores and  
 wyndowes, and burne manye men-  
 nes howses. One of hys Cardy-  
 nalles he gelded, he put out an others  
 eyes

The Actes of

eties which had bene his Godfathers. Of some he borrowed an hād, of some a tōge, a finger, a nose, an ear. In his dice playing would he cal vpon il spirites, and drink to the deuill for loue. Thus was he in the end deposed, tyll his dere diamondes set hands vnto it (for they ruled al) and caused the Romaines to set him in again.

The spiri  
tuall Fa-  
ther.

Dunstanes authoritie agaynst  
married priestes.

**T**he papacy held this Jhon the  
xii. for the space of ix. yeres, iii.  
mōthes, and v. dayes, and was  
strickē of the deuill (they say) as he was  
lyinge in bed with a mans wyfe, and  
so died within viii. daies after without  
holwel or chryst, they say. Al this wy-  
teth of hym the forsaide Liuthphrandus li.  
6. Cap. 6. and so forth v. chapters more  
to thend almost of his booke, whiche at  
the same self time dwelt at Vicina in  
Italy. This is he of whō the byword  
yse. As mearye as pope Jhon. Vnto  
thys holy vicar of Sathan and succes-  
sor

Byword

for of Symon Pagus, wēt Dunstane  
 out of Englande in the ycare of ours  
 Lorde DCCCC. and lx. to be confir-  
 med archbishop of Cauntozbury. And  
 ther receiued therwith for a great sū  
 of monye, authozity and power of the  
 beaſt. Apoc. xiii. Utterlye to dyſſolue  
 pꝛieſtes mariage, that his monkes by  
 that meanes, might poſſeſſe the cathe-  
 dral churches of England, as wythin  
 a whyle after they dyd. Thys Dun- The first  
 ſtane (as wytnesseth Ihon Capgrauē) compulſi  
 was the first that in this realme com- on.  
 pelled men and women to bow chasti-  
 ty and to kepe clauſtrale obedience, a-  
 gainſt the fre doctrine of Saint paul.  
 1. Coz. 7. and Gal. 5. Forbidding mari-  
 age instituted of God, whych is the ve-  
 ry doctrine of deuils. 1. Timothy. 4.  
 This is the worthy original and first Founda-  
 foundation of monkes & pꝛeſtes pꝛo- tyon of  
 fessed chastity in England. Marke it chastity.  
 with the ſequele, and tel me hereafter  
 whether it be of the deuill or nay.

**D**unstane execute hys deuē-  
 lyſh commission.

Thys



The Actes of

The De-  
uils com-  
missioner

**T**his craftye marchaunde Dun-  
stone, as he was returned again  
into Englande, by autozite of

this most execrable monstre & wycked  
Antichrist, gaue a strapte comaunde-  
ment that priestes out of hand should  
put away their wiues (whō that bȝet  
cōsienſed hypocryte called the vessels  
of fornicatiō) els would he (he sayd) ac-  
cording to hys commission, put them  
bothe from benefice and liuing. And  
where as he perceyued the benefices  
most welthy, there was he most greedy  
vpon them, & shewed most violence &  
tiranny. For whā the high deanes of

**A tyrant.** cathedrall churches, maisters of colle-  
ges prebēdes, persons, & bycars wolde  
not at so beastly a comaundement, lea-  
ue their wyues and chyldren so deso-  
late wythoute all naturall ordre, he  
gote vnto hym the greate power of

King **Ed-  
gare.**

kyng **Edgare**, to assyst that cruell  
commysyon of hys, procured for mo-  
ney of the former Antichrist of Rome,  
and by force thereof in manye places  
most tyrannously expelled them *Iohan-  
nes Capgranc in Catalogo sanctorum Anglie*

Reade

Reade al the Bible and Chronicles o-  
uer of Semroth, Pharao, Antioche, Tyranny  
Pero, Decius, Traianus, with other spiritual.  
like, and I thinke, ye shall not finde a  
moze tyrannous example. No, not in  
cruell Herode his self. For though he  
slue the innocent babes, yet demyny-  
shed he not the liuing of the Father &  
mothers, but this tyrant toke all with  
hym. If he had sought a godlye refoz, Maryage  
matyon wher maryage was abused, condemp-  
ned. it had bene somewhat commendable.

But his huntinge was to destroye it  
all together, as an horrible byce in  
Priestes, and in place thereof to sette  
up Sodome and Gomor by a sorte of  
hipocrite monkes, so chaungynge all  
godly order.

King Edgare is brought un-  
der therby.

**T**hus becam the face, first of the Facies et  
Bytonishe and them of theng: clesiarum  
lythe churcho soze chaunged, ble-  
mished, and by whozish commissyons  
from the whozish Byshoppes of the  
whozish Synnagoge of Rome, was  
made all together whozyshe.

Wrou

The Actes of

Prout me here in a lyer and an here-  
like if ye can, for I wil, by the help of  
God, stand by that I wyte here to the  
end of my life. If ye can not (I speake  
Heretiks only to you Baptisticall Bishops and  
¶ theues. priestes) graunt your selues to be the  
moste Theues, Heretikes, and sedu-  
cers of the people, that euer yet rayg-  
ned vpon the earth, for maynteyning  
for holines so deuylissh a knauey. Im-  
mediatly after this he fel a soze chace,  
as God wold. Kyng Edgare whyche  
was euer a great whoze master and a  
Tyraunte (as the Chronicles reporte  
hym) had a do wyth a yong maid cal-  
led Wilfrith, brought vp in the non-  
dry of Wilton (paraunture to theyr  
vse) wherupon by force of the former  
commysion, he was condemned of  
Dunstane to vii. yeres penaunce, and  
¶ Penance myght in no wise be dispensed wyth,  
till he had builded for their commodi-  
ty the great nondrye of Shaftesbury  
with xii. other monasteries besides.  
Specially till he had follye graunted  
to the vtter condemnatiō of priestes  
marriage throught out al hys realme,  
and

and firmly promised to put y<sup>e</sup> monkes  
in they<sup>r</sup> coumes in the greate Cathe- An ap<sup>er</sup>ly  
d<sup>r</sup>all churches, wytyng to the Pope name.  
fo<sup>r</sup> the same. Fo<sup>r</sup> as witnessteth bothe  
William of Palmesbury, Kanulphe  
of Chester, Guido de columna, & Ro-  
bert Fabiane, he was not crownd til  
the xii. yere of his raigne.

**D**unstane fashioneth the king  
to his purpose.

**I**n the end, thys aduoutry of the The bea  
king made greatly fo<sup>r</sup> their pur poses auto  
pose. Fo<sup>r</sup> when it was once op<sup>e</sup> city.  
ly knowne, Dunstane with hys Bul  
wente by and by vnto him, & by force  
therof denounced hym accursed. The  
kinge of gentlenesse, as he was com-  
ming towarde him, arose out of hys  
regal seat to take him by the hād and  
geue him place. The story saith, that  
he the disdaind to geue him his hand.  
And lokynge vppon hym wyth bend  
browes & most spightful countenance  
he sayd thus vnto him. Thou y<sup>e</sup> haste A proude  
not feared to co<sup>r</sup>rupt a by<sup>r</sup>gine made knaue,  
hand.

The Actes of

handfast to Chriſt, preſumeſt to touch  
(a knaue) the conſecrate, handes of a  
biſhop. Thou haſte defiled the ſpouſe  
of thy maker (a Honkes whoze) and  
thinkeſt by flatteringe ſeruyce, to pa-  
riſye (a theſe) the frende of the byde-  
grome: No, ſpeake not of it. His frend  
wyl not I be, (A colour of diſſymu-  
lation) which hathe Chriſt to enemy.  
**No kyng but a ſole** This ſaid he, to make him beleue that  
ſhe was a profeſſed Honne. But the  
crafty knaue lied falſye, and ſo mo-  
ked his king to make of him a very di-  
ſard ſole. For the Chronicles all agre  
in a manner that ſhe was no Honne,  
but a wench ſofoznant in the nondry.  
**A wyles beaſte.** Thus when he found him wel ſauerd  
ly ſubmitted and wel brought vnder,  
he put him to his penance & depyved  
him of his crowne for the terme ther-  
of, as afore is ſpecified. Vincentius, An-  
toninus, Guilhelmus Malmesburye, Ranulphus  
Ceſtreſis, Guido de columna, et Ioannes Caps-  
grauc.

The wiles of the ſerpent  
prenaile.

Thys

**T**his craftye Pageaunte was practyse.  
 plaid of Dunstane, to put al o-  
 ther inferioz subjects the moze  
 in feare to disobey the popes fylthye  
 commissyon. For whan the king was  
 once brought vnder (as they are not a-  
 shamed to wyte it) who durste hye  
 ther against: For Wil. of Mal. saith,  
 & Ranul. allegeth the same. li. 6. ca. 10  
 of his Polichronicon. That by this me-  
 nes he awaged þe grudge of the great Craft.  
 men, the murmoz of the commons, &  
 the malice of the pziestes. & wily ser-  
 pentes, I trowe the deuill of hell hys  
 self can not go beyond you in subtilty  
 and craft for your beastly generation.  
 Whan this victozy was once gotten,  
 then wēt the pziests out by hepes fro  
 the cathedrall churches and colledges  
 with theyz wiues and childzen, and þe  
 monkes cam in as fast withal prodigi-  
 ous lechery, but all theyz seates werc  
 done in the dark. Whan was it blown  
 abroad, as all suche knaueryes muste  
 haue a pretended colour, that pziestes  
 lyued wantonlye and wold not serue A colour  
 God, wyth suche lyke.

But

The Actes of

But they could not in those daies accuse them so largely of occuppyinge other mennes wyues, nor yet of abhominable Sodomeitrye, as they haue bene knowen of sence that constrayned filthinesse.

Dunstane chiefly loued the frutes of aduoutry.

**E**dward Appraue, Vincent, and Antonyne reporteth in theyr wytynges, that thys aduouterous chylde was Edward, surnamed the martyr (whom Dunstane toke for his owne, as paradventure he had iuste cause) or els for that he was his Godfather. Notwithstandinge diuerse other aucthors holde that Editha was that child. But what matter maketh it whiche of them it was, whan all they are allowed now for canonysed Sainctes in the Doopes Whorish Church.

**A**l saints Hea, the whoremonger, the whore, the whorish bastard and all, to sette whorishnesse forwarde, and make it

It appeare holpe, where marryage is  
 thought vnholp. And as for h mother **The mo**  
 of Edward, Ihon Hardinge nameth the r.  
 her Elfrede, Polido; Elfrede, Willi  
 am of Palmesbury, Ranulph, and Fa  
 biane calleth her whighte Egelfrede,  
 and Carton dare geue her no name, &  
 therfore the matter is doubtful. As **Dū Dū** Dūane.  
 stane was on a time hallowinge of a  
 church in the honour of Saint deuill,  
 saint Denis I shuld say, he beheld the  
 right thob of the foresaid Editha, then **Editha:**  
 being abbesse of Wilton, as she was  
 crossing & blessing her forehead. And  
 much delyghting therein, he toke it in  
 his hand, and said. Neuer might thys  
 thomb perishe. Immediately after he be  
 ing at masse, and dolorously weping,  
 said vnto the deacon that serued hym.  
 Alas this foztifying floure wyll fade,  
 this redolent rose wyll be gone, thys  
 dainty Diamonde will pearishe, thys  
 swete byrde wyl awaye for euer. And  
 after her deathe he sounde al her body  
 resolved into ashes, except that thomb  
 and the secret part vnder her belli, for  
 those ii. partes of her, he had blessed a



## The Actes of

A narrow afoze. In dede he was very homely to  
 searcher. search so farre. But the cause of thys  
 (they say) she after ward declared vn-  
 to him in a secrete vision. Thys stoze  
 sheweth v William of Malmesbury lib. 2. de  
 pontif. e bus, Ramulphus in polichronico li. 6.  
 Ca. 9. Vincencius li. 25. Ca. 33. Antoni. par.  
 2. ti. 16. Ca. 8. 1h Cap. in Vita Edithe.

## Chinges become the beastes Images.

**Edgare.** **W**han king Edgare had once per-  
 formed his vii. yeres penance  
 for his aduoutry w sayze Wil-  
 frith (whome Dunstane parauenture  
 prepared for his own stoze) he became  
 altogether the dum image of the beaste  
 and might not utter from thence forth  
 but as they gaue him sprete. Apoc. 13  
**Imago** Then caused they him to call a gene-  
**Beitic.** ral counsel (at London some say) in the  
 pere of our Lord. MCCC. and lxix.  
**Sinodus** by the vngratious autozity of thasoz  
 909 said pope Ihon. And ther was it fully  
 enacted, and established for a law euer  
 to endure, that al canons of cathedra  
 An act for churches, colligeners, persones, Cu-  
 sodome. rates, vicars, priests, deacons, & sub-  
 dea

deacons shuld ether liue chaste, that is  
to say, become Sodomites (for y<sup>e</sup> hath  
bene their chastity euer sece) or els be  
suspended fro al spiritual iurisdiction  
This moze than Pharaonical consti-  
tucion, was the King sworne to ayd,  
maintein, and defend with the mate-  
rial sword, by the Popes authozitye.  
Than wer ther chose out ii. p<sup>r</sup>incipal  
visitors, Ethelwold the Bp<sup>sh</sup>oppe of  
Winchester (that nest is oft bngрати-  
ous) and Oswald the bishop of Wor-  
cester, both moke, to se this throughe  
out the hole realme executed. *Vincentius*  
*li. 24. Ca. 83. Antoninus par 2. ti. 16. Cap. 6.*  
*Guilhelmus Malmesburyc, Ranulphus, Guido*  
*de columna, Ihon Capgrau, & opus nouum*  
*de vtraque potestate. fo. 57.*

Dunstane is accused of il rule.

**I**n this counsel were some wyse  
me (as al these wynters witnes, For man  
though it be somewhat sayntly) age.  
which laid for their mariage the scrip-  
tures, & substantially proued them sel-  
ues the maintainers of vertue therein,  
& not of aduouty as they wer ther by  
charitabyle noted. But that wold not

## The Actes of

**Buls.**

**Dunstan  
accused.**

**Edgare.**

**Alfreda.**

**Oration  
ad cleru.**

serue them. The holigost might in no wise pzeuail, the popes baudye Buls being in place, but they muste neades haue the pzeferment, no remeady. An other sozt wer ther which accused Dū stane of ill rule in the dark. For Petrus Equilinus sayth in Catalogo San. li. 8. ca. 49 that he was put to his purgatiō of many things there layd against him. Of a likelihode therfoze they had smelled out somwhat y was not al to his spyritual honesty. Nether wold these accusations help, the popes power once so largely published. The kinge durst vtter nothing y was against hym, for fear of penaunce, & for as muche as it was well knowne that in the tyme of his old penaunce he had occupied one minion at winchestre, an other at An douet, besides Alfrede whom he at the later got to wife by the crafty mother of her husband Ethelwold an Earle.

¶ The king defendeth Dunstane and destroyeth Colnes.  
¶ At to pacify and please thys Dun-  
stane, King Edgare in his oration there to the clergy, rebuked the prie-  
sts

ftes verpe soze, for bankettyng wth  
 theyr wiues, for lacknesse of theyr  
 masse sayinges, for pzeternyttyng  
 theyr canonical hours, for theyr crou-  
 nes shauinges with their vnpryestly a-  
 parellings, & such other lyke. Mozeo-  
 uer he alleged vnto them in the sayde  
 ozation the lamentable complaintes,  
 (good knaury I warrand you) of his  
 fathers soul appering to Dunstane, & knaury  
 reprouing the wanton behauor of the  
 pryests with their wiues. He also told  
 the, in repressing theyr former accuse-  
 ments, & his said dead father in & bish-  
 op reported Dunstane to be & pastour  
 bishop, and keper of his soule (Chyriste & deue,  
 was nothyng) making him stil to be, lysh illust-  
 leue, & the buildinge of monasteryes on.  
 Was alwais the most helthsome good  
 woork, expedient help, pryce, remeady  
 redemption, & deliuerance of the soul  
 from dampnation. *Ex oratione regis Ed-  
 gar ad clerum Anglie.* Looke the boke of  
 both iurisdiction. Of this king Edgar  
 is it versified by Ranulphe, that by a  
 yerely tribute of CCC. sholues out  
 of wales, he destroyd al the wolues in  
 that

## The Actes of

that land. But within his owne land,  
**Wolues.** the scarce grede wolues þ deuoured  
**Act. rr.** Christes flocke. Act. rr. and the wilpe  
 fores þ destroyed the swete vineyards  
**Cant. ii** of the Lord. Cant. 2. he left vntouched  
 yea, rather he set them vp, maintaine  
 them, and fed them at his owne table  
 with most wicked Jezabel. 3. re. 18. for  
 in his time they obtaine moze than xl  
**Monaste-** great monasteries, As were Glasse-  
**ries,** burpe, Abindon, Thorne, Ramsey,  
 Peterborough, Winton, Wilton, Shaf-  
 tesbury, Sherborne, Worcester, Win-  
 chester, Ely, Ely, S. Albons, Beane-  
 flede, and such other, besides innume-  
 rable giftes and promotions els.  
 Ethelwold with his leud commission  
 Rom this afore named general  
**Ethel-** **I**f counsel, went first Ethelwold  
**wold im-** with his commissio, which had  
**possoz.** bene abbot of Abindon, and was than  
 bishop of Winchester, beyng halpy.  
 heady, subtile witted, & learned in pro-  
**pagus.** phane letters, as þ hissoyans writeth  
 of him. This busy whelp of antichrist  
 leauing Christes pure wayis, to folow  
 the fore steps of the Clesanes, Lary-  
 anes,

anes, Byscillianistes, Mercianistes, & heretikes  
 other heretikes moze, began firste his  
 seates at Winchester in thold college,  
 and ther droue out the pꝛiestes wꝛth  
 their wiues and pooze childꝛen, & put  
 in monkes of Abyndone soꝝ them.  
 And this was his suggestyon abzode  
 to colour the matter. They kept very X colour.  
 il rule ther (he said) they wold not do  
 their masses in due oꝛder, & they seined  
 no holier thē thother lay people. But  
 Polydorus reporteth li. 4. *Anglice historie*  
 that they were men of an honest lyfe.  
 Fro thence he wēt vnto other toꝛwnes  
 and citices, and there dyd likewise, and  
 bare the name to be a vigilant father & father.  
 ouer Donnes and religious women.  
 This same one bishop did moze, saith  
 Vincent thā could the king of h realme  
 withal his whole power. In y end  
 he wꝛote to pope Jhon the. ij. whych Jhon. xiii  
 was the bastard of pope Jhon the. xii.  
 by his peramoure Stephana of hys Stepha-  
 dzemes & viscons soꝝ the tyme of hys na.  
 progresse, desiring his power against  
 the pꝛiestes also, with many other woꝛ-  
 ders. Jhon Cap. in Catalo. Guillel.  
 L. liii. Pal-

The Actes of

Malmesburge, Vincencius, Antoninus, Kanulphus, Guido de columna, et Polidozus.

Oswald<sup>9</sup>  
Hagus.

Floziac<sup>9</sup>.

Apoca. 9.

**O**swalde with his brasly autozite. & the other side went Oswald with his autozite from that wicked counsel, which had studied Necromancy with other vnpure sciēces at Floziake besides Orleauce in Fraunce, where he was fyrst made monke & afterwarde in England became Bishop of Worcester. This fellowe so well armed with deceptes as euer were Pharaoes sozcerers, was thought a man mete to deceyue with lyenge signes the common sozte. So trudged he sozthe with his crafty calkings, & fyrst expelled the Canons of the cathedrall Church of Worcester with their carefull wyues & children & out of vii other churches moze within that his dioces, & ther placed soz them the lapy leane locustes, whiche not longe afoze had leaped out of the bottomles pyt. Apoca. 9. the monkes whiche at that time were bare and netye. Thā went farther abzode, & wzought there

there like masteries, wherof Englad bath depely felt ever sens. His suggestions werz lyke the other, as that the priesles lined wantonly, & would not masse in due soyme. For his tranayle in this, was he made Archebysshop of Poerke by the labour of Dunstane. To tel his other fetes, it wold are to much time, & therfore I passe it ouer. These ii. promoted the sayd Dunstane aboue all other, as men hauing mooste wyly craftes, to assist hym in hys busynesse. *iii. false* These. *iii.* Pokes brought the kynges knaues. so vndre, that they had then all the realme at their pleasures, Johannes Capgraue, Palmesbury, Vincencius Antoninus, Ranulphus, Guido de Columna, et Polidozus.

**D**unstane maketh a kyng at his pleasure.

**A**fter the decease of Kyng Edgar, in the yere of our Lord. **D 973**

**CCCC. & lxxv.** was a wonder-  
ful variete and scisme throughtout the  
whole realme, partlye for hym that  
next should succede kyng, & partly for  
the greute iniury done vnto the mar-  
ryed



## The Actes of

Alphernus ried priestes. The quene Alfrede with  
Alphernus the duke of Mercia & other  
ethelred<sup>9</sup>. greate lordes sauourynge her quarell  
would nedes haue Ethelrede kynge  
whiche was her sonne by Edgare, on  
the one side. Dunstane & his monkys  
Bishoppes with the Earle of Castler  
and certen other Lordes suborned by  
them, on the other syde would nedes  
haue Edward, whonie some reported  
Edward<sup>9</sup> to be Edgares bastard. Anon as Dun  
stane perceiued the quenes part to pre  
uaile (for she had the most of þ lordes)  
Legatus. he called for his metropolitans crosse,  
and there like a bolde yeman & a tall,  
shewed him selfe amonge them as the  
popes hygh legate fro his owne right  
side. For he had by that tyme procured  
Jhon. xiii of Pope Johan the. xiii. (whiche was  
the other popes bastard) a renouation  
of his former autozpte, to double the  
whorishnesse thereof. And by force of  
the same, he made Edward kynge in  
spight of them all, & shewed him selfe  
(Johan Capgrauē sayth) a very natu  
rall father vnto hym euer after. He  
A father. uerthelesse it coste him his lyfe in the  
fourth

fourth yeare of his raygne. Than to make al holy towarde their lide, and A decess. to blemishe the other partye, specially to stop mennes mouthes abrode (for many thinges were in those daies spoken) they canonysed him a Saint, singling the meanes to shew miracles for him, and that made all whole euery way. *Presati Auctores.*

**T**he priestes wyth theyr  
wyues restored.

**A**fton after this kinges coronatio Alpharus the Duke of Mercia Alpharus with other great men, by counsell of the Quene, droue the monks out of the cathedrales churches, and restored againe the priestes to theyr wyues and chyldren. For the Priestes had layed Priestes for them selues, that it was vncomely, restored. vncharitable, yea, and unnaturall, to put out an old knowne dweller for a new vnknown: A neighbo2, a citezen, and a child brought vp among them, for a foroner and a straunger. They The priestes knew it they said to be vnpleasing to God, that man shuld take from the that he had once geuen them.

The Actes of

Finally they alledged this grounded  
pzecepte of God for them selues. Let  
men do none other wise the they wold  
glady be don to. The monkes on the  
other side, laid for their part, y Chyist  
cared not an halspeny for thold dwel-  
ler, but allowed him only y wold take  
the croste of penance vpon him. Whe-  
ther that be in a monkes cowle wyth-  
oute iuste title to enter into an other  
mans possessions or no. I put it to the  
iudgement of them that are chrystenli  
learned. The troublous cares in ma-

Acrosse in riage, as are the necessary pzoouisions  
marriage. for house keping, the vertuous byn-  
ging vp of children, and the daily bel-  
ping of pouerty, should rather seme a  
chrysten croste to godly wise men, then  
easie Idelnesse in monkery. In the end  
of this controuersy, the greater parte  
both of the nobles and commons, iud-  
ged the pziesstes to haue great wrong,  
and sought euery wher by al meanes  
possible, to bying them again to theyr  
old possessions and dygnyties. Yea,  
some wher with good earnest blowes  
and buffets. *Robertus Fabianus cum antedie-  
tis Autoribus.*

Dunstane maketh an Ido  
to speake.

**T**his caused Dunstane in y<sup>e</sup> yere  
of our lord MCCCC. and lxxv  
to cal an other solemn counsel.  
But that was wher they thought the  
selues most strong, and might best do  
they<sup>r</sup> seates, at Winchester. There  
after greate wordes had betwene the  
duke of March and the Earle of Cast  
lere) which were than apoynted as ar  
biters) Dunstane perceiuing al to go  
with the priestes, brought forth the hys  
former commission, thinking therby  
to stop they<sup>r</sup> mouths. And when that  
wold not serue, they sought out a prac  
tise of the olde Idolatrous Wyckes,  
which wer wont to make they<sup>r</sup> idols  
to speake, by the Art of Necromancy,  
wherin the mōkes were in those daies  
expert. A roode there was vpo the frai A roode.  
ter wal in the monastery wher y<sup>e</sup> coun  
sel was holden, & (as Vincent & Ant.  
testifieth) Dunstane requyred them al  
to pray therunto, which was not the  
ignoraunt of that spiritual prouision.  
In the myds of they<sup>r</sup> prayer, the roode  
spake

### The Actes of

spake these woꝝds oꝛ els a knaue mōk  
behynde hym in a trunck thꝛough the  
wal, as Boniface did after soꝛ ꝑ papa  
The rode cy of Celestine. God soꝛbid (saith he)  
speaketh. ye shuld change this oꝛdꝛe taken. Ye  
shuld not do wel to alter it. Take Dō  
stanes waies vnto ye, soꝛ they are the  
best. Al this woꝛk of ꝑ deuil at al they  
wer astaind, that knew not therof the  
crafty cōueiāce. If this wer not clene  
legesdemaine, tel me. Oh, that there  
was not a Jhon Boauerges at ꝑ tyme  
to pꝛoue the spꝛetes of that woꝛkman  
1 Jhon. 4 ship. 1 Jho. 4. If ther had ben but one  
Thomas Thomas Cromwell, they had not so  
cromwel clerely escaped with that knauery.  
Polidorus Air. whiche alloweth thē  
in many other leud poyntes, smelled  
out their bouerye in this, & reporteth  
diuers other to do the same at ꝑ day.

That Idel is crowned king  
of England.

A remembꝛāce of this knauery  
Iuryacle, they saye, were after  
ward wꝛitten vpon the wal vn  
der ꝑ robes sete, these verses solowig,  
Hu.

*Humano more, crux presens edidit ore,* **Merces!**

*Coltus affata, que perspicis hic subarata,*

*Absit ut hoc fiat, & cetera tunc memorata.*

**W**yth lye and all. **W**hom **J**hon Cap Capgra.

graue repositeth y he le ther moze thā

**CCCC.** yeres after, the robe transla-

ted fro thence into the church for hys

myracles sake. About the yere of our

**L**ord a **D.** and. **rrrvi.** as kinge **C**anu. 1036

tus beyng at Southhampton was bo **C**annus

sted of one of his knights to be y grea

at **L**ord of the sea, he thought to proue

it by a comāndemet of obediēce. And

as he well perceiued y it wold obey

hym in no poynt, he toke the crowne **T**he

from hys owne head, acknowledging crowne.

y there was a **L**ord much higher & of

moze power thē him self was, & ther

for he promised neuer moze to wear it

but to render it vp to him for ever.

**W**ith y **E**gelnothus, than archeby **E**gelno

shop of Cauntozburpe, informed him thus.

of this robe which had disolued prie

stes matrimony and done many other

great miracle, which prouoked hym

anon after to go to Winchester, and to

resygne

## The Actes of

An Idoll resigne vnto him hys regall crowne;  
made hig constituting him than king of this re-  
alme. Was not this (thinke you) good  
wholsom counsel of this Idolouse by-  
shop. Zachary. xi. yf a mā had nede of  
Image of it: A playne token is it that they were  
the beast. than the Image of the Beast. Apoca.  
xiii. & no godly gouernours, yea, very  
Idolles & no kynges, that were vnder  
suche ghostly fathers. *Henricus Hunting-*  
*tonensis Archidiaconus. li. 6. Ranulphus.*  
*li. 6. Ca. 20. Fabianus. li. 1. Ca. 206.*  
& *Polidorus. lib. 7.* wth other autoꝝ  
moze.

¶ An example of Claustral virginite.

Cantus  
Elgina

**M** Ariannus Scotus & certe other  
writers besydes, do testifie in  
their Chronycles, that whan  
this Cantus could haue no frute by  
his wyfe Elgine of hampton, & was  
not throughe contented therewith:  
She fearyng that he should either call  
her vp, or els resorte to some other,  
gote her amonge religiouse chaste wo-  
men, to knowe what good there was  
among them. And anon she found one  
to her minde, whiche was bygge with  
childe

chylde by a monke; not withstanding **Claustal**  
 the great chastyte that was boasted a chastity.  
 foze. But Marianus sayth, she was a  
 presbyteresse or a priestes leman, to  
 saue the honour of that orde, bycause  
 he was a monke his selfe. Algine had  
 this nonne be of good chere, and if she  
 woulde agre vnto her, it shoulde be to  
 her great honour. But it muste (she **A Wikes**  
 sayd) be kepte wonderfully close. **Im** bastard.  
 mediately after the quene sayned her  
 selfe to be greate wyth chylde, and by  
 the conueyaunce of a mother. **B.** go  
 ynge betwixt them bothe, at the tyme  
 appoynted of labouryng, she was de  
 liuered of the nonnes childe, makynge  
 the kynge to beleue it was hys, to no  
 small reioyce of them both. This child **Swens.**  
 was called Sweno, and the yere a  
 foze Canutus dyed, was constytute  
 kynge of Norwey. Som writers haue  
 thought that Heraldus the first (whi. **Heraldo.**  
 the after succeeded kynge of England)  
 to come forth also the same waye, and  
 his owne brother Harde Canutus re  
 porte it no farre other wyse. **Rannalphus.**  
*li. 6. Ca. 20. cum ceteris autoribus.*



The Actes of

**Dunstan** disputeth with sozcery  
and murthre.

**Dunstan** Owe let vs returns vnto Dun-  
stane again. Though the afoze-  
saide controuersye betwene the  
priestes and the Monkes ceased for a  
time, by reason of their legerdemaine  
in the rode, yet was it not al finished.

**Knauery** For some men of wisdomer ther were  
in those daies, which smelled so what  
(as Polypdorus reporteth) iudging it  
to be as it was in dede, verye subtile  
knauery. And plainely Kanulphus  
saith, that the speache came from the  
wal. Marke it hardelye, wheruppon

**Alpher?** Alpherus the Duke of Marche wyth  
hys company, in the yere folowinge  
(which was from Christes incarnati-  
on. DCCCC. and lxxvi) set into Scot-  
land for a certen learned Byshoppe,

976  
**A learned** whiche was knowen both eloquent &  
**bishop.** wyttye, to dispute the matter wyth  
them. Than was the place appointed  
in a streete or village of the kynges,  
cald Calua, for they trusted no moze  
close houses in the monasteries.

And

And whan the Bishop had layed for  
 the married priestes suche inuincible  
 scriptures, reasons, and argumentes  
 as Dunstane and his dody poill mon. dunstane  
 kes were not able to auoid, the blinde an asse.  
 asse had none other shifte, but to laye  
 these saint excuses for him self. As þ  
 he was an aged man, soze broken in  
 the labours of holy church, and that  
 he had at that time geuen ouer al stu-  
 dy, and onlpe addicted him selfe vnto  
 prayer. But for as much (he sayde) as A blynde  
 they wold not leaue the disquieting of  
 him, but stil bere him with old quarel  
 linges, they might well seme to haue  
 the victoꝝ, yet shoulde they not haue  
 theyꝝ mindes. And with that he arose  
 in a great surp, for a colour commit-  
 tinge his cause vnto Chryste, but he A hymne  
 set the deuill by his pꝛecromancpe to of the de-  
 worke. For so sone as he was gone, uil.  
 with such as it pleased hys pontifical  
 plesure to tal with him, sodenly (sayth  
 Fabiane, Antonine, Vincent, & Ihon  
 Capgrau) the ioystes of the lost saild  
 and they that were vnder it, pearished  
 there.

The Actes of  
Dunstanes prouision in Englande  
for Sathan.

**T**his haue this mosse cruell and  
wicked generation continually  
builded theyr sinnefull Sion in  
bloude. Mich. iii. and are not yet asha-  
med of these their manifest knaueries  
For those belly founders, theues, and  
murtherers of theirs, yet aduaince  
they for their principal Saintes. And  
when theyr feastfull dayes come, they  
are yet in the papisticke Churches of  
England, with no small solemnitye,  
Mattensted, Matted, Candelod, Lygh-  
ted, Processioned, Censed, Smoked,  
Perfumed, and worshypped, the peo-  
ple brought in beleue, that the latine  
reading of theyr wretched actes there  
Gods ser in their legendes, is Gods deuine ser-  
uice. uice, being withoute fayle the mooste  
dampnable seruice of the deuil. Lyke  
as holy Ihon Baptyst by preachynge  
repentaunce, prepared a playn path-  
way to Christ and hys kyngdome.  
Wrecur Luke. 3. So did this vnholly Dunstane  
for Anti by folowing of al superstitions, make  
christi. ready the way to Sathan and his fil-  
thy

the kingdome against hys comminge  
fourth from the bottomlesse pit, after  
thousand of yeares from Chzistes in-  
carnaciou. Apo. 20. which is the spirit Apo. 22.  
of Antichzist. He raised vp in Englad miracles.  
the pestilente order of Monkes, he  
builded them monasteries, he procu-  
red them substaunce innumerable, fi-  
nally he brought into theyr hands the  
cathedral churches with the free elec-  
tion of bishops, that nothinge shoulde  
there be done wythin that Realme,  
but after theyr lust and pleasure. The  
was Chzistes kingdome clerely put a Church.  
side, and his immaculate Spouse, 02 Apo. 12  
church vpon his word only depending  
compelled to flee into desart. Apo. xii.  
Men and women that rightli beleued  
durste not than confesse theyr saythe,  
but kepte all close within them. For  
thē was sathan abrode, these monkes sathan,  
euery wher assisting him in the furni-  
shinge oute of that proude paynted  
church of Antichzist. Supersticion, hi-  
pocrisy, and vaine glozre, were alsoe  
that time such vices as men wer glad  
to hide, but now in their gaudishe ce-  
les.

Ap. iiii remonies

The Actes of  
remones they were taken for Gods  
deuine service.

Signes and plages folowing  
these mischeces.

**B**ut see what followed of these  
afoze rehearsed mischeces. In þ  
yere of our lozd DECCC. and  
lxxxviii (which was the 12. yere befoze  
that sūl thousand) departed this Dun  
stane, a swarm of deuils frequentyng  
his tōb, as I shall in þ next boke shew  
more plainly. Within the same yere  
appeared a bloudy cloude in the skye,  
which covered all England, as wryt-  
eth Iohn Harding with diuers o-  
ther chroniclers, and it rained bloude  
ouer al the land. After that entred the  
Danes so fast (saith Kanulph, at euery  
port, that no wher was the Englyshe  
nation able to withstande them. And  
the mōkes to help þ matter well fore-  
ward, by counsel of theyr Archbyschop  
Hircinus, gaue them x thousand pēd  
to begin with, that they myghte lyue  
in reast and not be hindred. For little  
cared they what became of the reast,  
so their pzeious bodies wer safe. Af-  
ter

for this by diuers compulsiyons they augmented that sum, from .x. to .xvi. Monkes to .xx. to .xxiiii. to .xxx. and so forth tyll wer Eng they came to the sharp payment of xl. lands de thousand pound, and tyll they had no struction. moze mony to geue. For the moze the The Danes had, the moze couctous & cru: nes strig: el they wer euermoze. Thus did they thened. to the land innumerable harm, in se king their owne p:uate commodity, & so brought their owne natie people in moze miserable thraldome. For by y meanes wer the Danes made strong, and the English nation became feble and weake, yea, so wretched at y last, that they wer faine to cal energe byle slave amonge the sayde Danes, they: lord dane good lord. But now mark the end concerning these monkes. In the yere of our lord a thousand & xii. whiche was the xxiiii. yere from Dunstanes departing, & the xii. from the devils goyng fourth, the Danes after many greate dictories within the realme, fired the city of Cauntobury and enpysoned the Archbishop than Alphegus. And as he and his mokes wer able to geue  
no

**The Actes of**

**Eithin,  
ges.**

**A iuste  
plage.**

no moze mony, they tithed them after  
this sorte. They due allwaies ix. and  
reſerued the tenth to perpetual ſozow  
and ſeruitude, til they had murthred  
of them to the nombze of moze then ix  
hondzed, ther and in other quarters a  
bzoðe. And the moſt part of them they  
honge by the mẽbers, whych was  
a plaine ſignification, that plage to  
come then vpon them ſoz theyz

**Sodomety and moſte vio-  
lent contempte of  
Chyiſten ma-  
riage.**

*Ranulphus Ceſtrenciſi li. 6. Ca. 13  
et. 15. Fabianus para.  
Cap. 199.*

# The conclu sion of this fyrst boke.



Here haue I painted out Extent of  
befoze your eyes (moost thy  
dearly beloued country boke.  
men) the chaste, holy, con  
secrate, and spirituall  
actes of your Englyshe  
botaries, pziesses, monkes, & byshops,  
from the woꝝldes beginning, to a ful  
complete thousand yeaeres sence Chri  
stes incarnation. Not all haue I here  
rehearsed, for that were a laboꝝ with  
out end, they beinge so innumerable,  
but a certen of them for euery age, & The o  
ye maye by them perceiue what the ther boke  
reast hath bene.

In the next parte of booke, whyche  
shall begynne at Sathans goynge  
fourthe at large, after hys thousande  
yeaeres tyeing vp. Apoca. 20. and so con  
tinue to this yeaere of oure Loꝝde a  
M.D. and. LII. that ye maye knowe, 1551.  
what cheare hath bene among them,  
what



### The Actes of

**Sathan  
at large.**

**Good  
wozkes.**

**Sodomites.**

**Mat. r.**

what occupying they haue had, what  
masteryes they haue played, & what  
myzacles they haue done, soz that tyme  
me and space also. I thinke it wyl ap-  
pere an other maner of thyng, then  
that whiche hath gone afoze. For so  
much as Sathan their ghostly gouer-  
noure hathe soz that tyme wroughte  
moste strongly. Forsooke wyl I be a-  
shamed to reherle their fylthye factes  
(let them trust vpon it) then they haue  
bene to do them in effect, and to sette  
them soz the soz holy, spirituall, conse-  
crate, chaste, honourable, and ghostlye  
good wozkes, being abhominable and  
most synkyng knaueries.

The worlde shall well know what  
Sodomites and Drupls they are, that  
haue all this tyme contempned Chri-  
sten marryage instituted of God, and  
do not yet repent their moste dampna-  
ble doynges in that behalfe, but con-  
tynue styll the same, leadyng their ly-  
ues in vnspekeable fleshy fylthinesse.  
Christ promysed ones to all suche as  
they are, that all their hydden mische-  
ues should come to light, if they would  
not

not at the cal of his most holy gospel, Mar, iiii,  
 repent. Nothing (sayeth he) is so close-  
 ly hidden among those spirituall mur-  
 therers, but wpll be clerely opened,  
 neyther yet so secretlye couered, but  
 shall appere manifest and be knowen  
 to the worlde. Mat. x. Marc. iiii. Luc. Luk, xii.  
 xii. Christ suffered very long the Pha-  
 risees and Wythoppes, the lewde pre-  
 decessours of oure proude spiritualte.  
 But whan he ones perceyued none o-  
 ther in them but contempte of his be-  
 rite with wylful resistaunce of the ho-  
 ly Ghost, he went scarcely vpon them buketh.  
 With two vpon two, callynge them all  
 that nought was, As hypocrites, dys-  
 semblers, dodypolles, fooles, blynde  
 beastes, bellygoddes, scozners, false  
 prophetes, periurors, bypers, serpen-  
 tes, deuourers, rauourers, bybers,  
 theues, tyrauntes, murtherers, & fyre  
 brands of hell. Loke the. xiiii. chapter Mat. xiiii  
 of Mathew, & ye shal finde that he pou-  
 red all this vpon them, & doubled it in  
 the captiuite of Hierusalem, when  
 the great vengeance of all innocent  
 bloude lyghte grenousslye vpon them.

## The Actes of

**Vespasianus and Titus.**

For in the syege of that Cytie were slayne by Vespasianus and Titus, to the numbze of .x. hundred thousandes of Iues Not onely of the inhabitauntes of that region there, but from all quarters of the woꝛlde about, whiche at that time came thydze to their Ca:

**Captiues**

ster celebracion. Besydes these, were there ledde soꝛthe from thence captiues xciiij. thousande, of whome some were solde to the Romayns to become their continuall seruauentes and slaues, and the residue geuen vnto the Lyons and wylde beastes, that they should dayly deuour them & be fed with their flesh,

**ExAMPLE**

All this wytnesseth Egesippus Iudeus, li. 5. Ca. 49. De Hierosolimorum excidio. And now after his moste manifest exAMPLE Chꝛist wyllleth vs also extremelye to rebuke these cruell corrupters of the chꝛistianite, soꝛ their moste spightfull contempt of his wholsom warnings, the Chꝛisten magistrate hereafter, oꝛ else som other enemy of theirs, solow ynge wyth double vengeance vpon the heades of them. Apoca. xviii. This plage, when it shall fall, as it is not farre

**Magystrates.**

farre of, wyl be the mosse righteouse  
hand of God, vpon that malignaunte  
generation.

Great wondze wyl it be vnto ma, Englysh  
ny (I knowe it wele) to behold theyr saintes.  
these Englysh Saintes thus rebuked.  
And parauenture they wyl thinke,  
that I myght as well speake agaynst  
Peter and John, Paule and James,  
with the other Saintes, Apostles and  
Martyrs of the p[ri]matie churche, as  
against these vngodlye hypocrytes of  
theirs. But I tell those menne afoze. The An  
hand, that they are whetchedly blind thour.  
foz wante of lyuely knowledge in the  
sacred scriptures. They haue no true  
iudgement in them to dyscerne the fal Starres.  
lenstarre, from the starre so firmly  
fired in the firmament as neuer could  
be from thens remoued. Neuer shall  
be that declyneth to mennes inuenci  
ons, be all one with him whiche only  
soloweth the pure worde of God.

But vndoubtedly of no small time,  
haue the fallen starres darkened the fallen  
cleare starres of beauen, the popes hi  
pocritish Saintes, the true Saintes of  
Christ

## The Actes of

Christe, and perflighte chyldren of A-  
braham.

**Holye**  
**dayes.** The chese cause of this hath bene the  
cruel contempt of holy wedlocke, and  
the b2agge bolting out of they vnho-  
ly chastite. Neuer sawe ye yet any ho-  
ly daies made of Adam, Seth, Enos  
and Enoch for þ first age. Nether yet  
of Noe, Abraham, Isaac, Jacob, Joseph  
Moses, David, Zerobabell, and suche  
other for the other ages. I thinke if  
**Peter &**  
**Paule.** Peter and Paule with the other Apo-  
stles, had bene knowen marped men,  
they had neuer had so manye persua-  
minges and sensinges.

**Seculer &**  
**lay.** It is only marriage that hath maad  
men secular abiects, and unholy, lou-  
sy, leud, lay people. In spight of that  
haue the spirituall Sodomiters in þ le-  
gendes of their sanctified sozcerers, dis-  
famed the English posterity w tails,  
**Called**  
**Startsmē** as I haue shewed afore. What an eng-  
lish man now cannot trauayle in any  
other land by way of marchandyse or  
any other honest occuppyng, but it is  
most cōtumeliously thzown in his re-  
the

the, that al English men haue failles.  
 That vncomly note & report haue the **Tales.**  
 natio gottē without recouer, by these  
 laisy and idle lubbers the monkes &  
 the p̄iestes, which could find no mat  
 ters to aduāce their canonised Cains  
 by, oꝝ their saintes, as they call them)  
 but manifest lies & knaueries. In the  
 mene time haue thei boasted their owne  
 most filthy whores, theyꝝ nonnes and  
 beiled sisters, foꝝ sanctified virgynes **Whores**  
 & the pure spouses of Christe. Neuer  
 was ther yet so p̄ectious and oꝝtent a  
 colour to hide all theyꝝ knauperes, as  
 was that cōterfet chastity of theyꝝ.  
 That fayze face of the subtile serpent  
 hath hitherto deceiued al the worlde, **Face of**  
 and wrought innumerable mischeses the **Deu**  
 therin. But if those theyꝝ soꝛcerers be pent.  
 Saintes as they say they are, the may  
 the deuils of hell be saintes also. Let  
 Dunstanes deuill stande than checke  
 mate with Dunstane hys master, and  
 be a popish Saint as he is, foꝝ he ne- **Dunsta**  
 uer did a quarter of so much mischese nes deuill  
 as he hath done.

Stand

## The Actes of

**Noble  
men.**

Stande by ye noble men and Wo-  
men in the true knowledge of your  
Lord God, if ye will hereafter be no-  
ted valeaunt. Be not as your forefa-  
thers haue bene afoze you, beastly  
ignozaunt in the wayes of his truth.

**Kynge  
Henry.**

Followe the Chrysten Principles  
of your mooke worthy Josias, kynge  
Edwarde the fyrte and hys noble fa-  
ther afoze him whyche haue Graty-  
ondly bego to smel out in y fall gene-  
ratyon the engynnes of the Deuyll.

As greates honoure wyll it now be  
to you (yea, rather muche greater) to  
slea the seede of the Serpente by the  
word of God, as euer it was to Saint

**f. George**

George that noble Captaine, to slea  
the great hydre or Dragon at Silena  
as Baptista Mantuanus specifyeth.

I speake not thys for that I woulde  
ye to fall vpon that sorte wyth mate-  
riall weapon, but wyth the myghtye  
stronge worde of the Lord.

**What  
maketh  
noble.**

For as Esay, Daniell, and Baute  
reporzeth, they shall be destroyed with  
out hands. Esa. xi. Dan. viii. and. ii.

Thes.

**The conclusion.**

**Thessa. ii.** Onlye is it **Goddes** true knowledge, that nobleth you before him, be therfore no longer negligent. An vncurable dyshonour were it vnto you, from henceforthe to be ledde blynde felde of these busshardes in the darke. The moste of you are all readye very plenteously enfred (that lord be praysed) thynke hym onely blessed whyche perseuereth to the ende. **Ha-** uynge the gouernaunce of **Chyistes** dere herytage, **draue** not your law, **Lawes:** es out of **Antichyistes** rules now that ye knowe **Chyistes** wholsome doctrine. **Ne** yet fatche the bread that ye shall feade youre commons wyth, **Doctrine** oute of hys bawdye beggerlye bowgettes, but let them haue the pure purueaunce of **God** oute of the vndespyled scryptures. Be ones so mercysfull to that chrysten stocke, that ye clerely despyuer them from that vyle generacyon. Let them no longer worshyppe **Duylls** as they haue done, in these **Deuyls:** dead monkes and theries, but lette them loke frelye towarde their eternall and lypung **God**, bothe to their

**P. i.**

**soules**



The conclusion;  
soules health and yours. Amen.

¶ Thus endeth the fyft parte of this  
wozke, called. The actes of En-  
glyshe votaries. Collec-  
ted by Johan Bale.  
Anno. 1546.

**[The auto-  
urs names both in En-  
glyshe and other, oute of  
whom this present Booke  
is collectede]**

**A** **Abas Arspeogenfis**  
**Achilles Pirminius**  
**Alphonfus de Castro**  
**Alphredus Beuerlacensis**  
**Amandus Ziericensis**  
**Antoninus Florentinus**

**B** **Apollonia Platina**  
**Baptista Mantuanus**  
**Bartholomeus Anglus**  
**Bedas Ciruinus**  
**Bernardus Lutzeburg**  
**Berosus Chaldeus**  
**Biblia Sacra**  
**Blondus Flautus**  
**Catus Julius**  
**Christianus Passens**  
**Clemens Alexandrinus**

**Authours names.**

**Colfridus Abbas.**

**Conradus Celnerus.**

**Cornelius Tacitus.**

**De utraque Potestate.**

**Diodorus Siculus.**

**E**

**Edgarus Oratio.**

**Egesippus Judem.**

**Epiphanus Cyprius.**

**Eusebius Cesarientis.**

**Festuale Sacerdotum.**

**Franciscus Lambertus.**

**Freculphus Ieroniensis.**

**Galfredus Monemutensis.**

**Gennadius Massiliensis.**

**Georgius Jope.**

**Georgius Tenteus.**

**Gildas Britanus.**

**Giraldus Cambrensis.**

**Guido de Columna.**

**Guilhelmus Palmesburienis.**

**Guilhelmus Carton.**

**Guilhelmus Dindale.**

**Guilhelmus Turner.**

**Part.**

**Authours names.**

**H**

**Hartmanus Schedel.**  
**Hector Boethius.**  
**Helmandus Monachus.**  
**Henricus Huntingtonensis.**  
**Hermannus Contractus.**  
**Hermannus Torrentinus.**  
**Honorius Augustudunensis.**

**I**

**Jacobus Morago.**  
**Jacobus Bergomas.**  
**Jacobus Zieglerus.**  
**Jodocus Badius.**  
**Joannes Capgraue.**  
**Joannes Harding.**  
**Joannes Stella.**  
**Joannes de Polinis.**  
**Joannes Annius.**  
**Joannes Panclerus.**  
**Joannes Lydgate.**  
**Joannes Terto.**  
**Joannes Tristemi.**  
**Joannes Bomeran.**  
**Joannes Carion.**  
**Joannes Pajon.**  
**Joannes Lelandus.**  
**Isidorus Hispalensis.**

**P. iii.**

**Legen**

**Authours names**

**L**  
**Legendarium Ecclesie.**  
**Luthpandus Eicinenfis.**

**M**  
**Marcus Habellicus.**  
**Marianus Scotus.**  
**Martinus Carsulannus.**  
**Martinus Lutherus.**  
**Matheus Palmarius.**  
**Merlinus Ambrosius.**  
**Michael Kicius.**

**N**  
**Pancernus, Joannes.**  
**Pennius Britannus.**

**O**  
**Odo Cluniacensis.**  
**Olbertus Cantuariensis.**  
**Oswaldus Wycontis.**  
**Otto Phylingenfis.**

**P**  
**Paulus Orosius.**  
**Paulus Aemilius.**  
**Paulus Constantinus.**  
**Petrus Equilinus.**  
**Philippus Melancthon.**  
**Plinius Secundus.**  
**Polycrates Ephesus.**

**Authors names.**

**Polidorus Vergilius.**

**Pomponius Mela.**

**Prosper Aquitannus.**

**Ptolomæus Lucensis.**

**R**

**Ranulphus Cestrensis.**

**Raphael Volateranus.**

**Robertus Fabiane.**

**Robertus Barnes.**

**S**

**Sigebertus Gemblacensis.**

**Strabo Cretensis.**

**T**

**Thomas Bradwardin.**

**Thomas Walden.**

**Thomas Scrope**

**V**

**Vincensius Beluacensis.**

**Viraque potestas.**

**W**

**Wernerus Cartusienfis.**

**Wilibaldus Anglus.**

**CFI RFS.**

The holpe Ghoste shall rebuke the  
woꝛlde of sinne, and of rightousnesse,  
and of iudgement. Ihon. xvi.

Into the new Hierusalem shall en-  
ter no vncleane thyng, neyther that  
which worketh abhominacion, nor  
yet what maketh lies. But they only  
which are writtē in the lambes boke  
of life. Apo. xxi.

The man of synne shal be opened,  
befoze the Loꝛdes comming, euen the  
sonne of perdition, whiche is an ad-  
uersary, and is exalted aboue all that  
is called God, whom he shal consume  
wyth the sprete of hys mouthe. ii.  
Thessa. ii.

**C**Imprynted at London  
by John Epsdale, dwellynge in  
Nyght Riderstrete nere to the  
Duenes Warehous.  
Anno. 1560.

# The second

parte of continuation of  
the Englishe botaries, compre-  
hending theyr vncchaſt exam-  
ples, for  
CC. yeares ſpace, from the yeare a  
thouſand from Chriſtes incarna-  
tion, to the raigne of king  
Jhon, collected of their  
owne wyters by  
Jhon Bale.

**B**ehold (thou Idolatrous church) I  
wil gather together al thy louers, vn-  
to whom thou haſt made thy leſſe com-  
men, yea, and al them whome thou fa-  
nouredſt, and euerye one that thou  
hateſt, and will diſcouer thy  
ſhame before them, that  
they all maye ſee  
thy filthineſſe.

Eſe. xvi.







## The Preface of this boke.



So much as Rome hath  
bene so synnesfull a syncke &  
pernicious puddell, as hath  
al the world infected by the  
Sodomitrous bow of theyr simulate  
chastity, necessary I thynke it in this  
preface of the second part of my Eng-  
lysh botaries, to shew what foundati-  
on it hath had in the same. Xenophon  
sayth in hys booke of huntynge, that  
Rhoma is the name of a Dogge, and  
Iho Xerto, affirmeth the same both  
in his Epithethes and Officines. A  
dog in the scripture is iudged a beaste  
mooste vyle, his pryce beyng all one  
with the reward or wages of an hoze  
for her whozedom. Thou shalt (saith  
the Lord to Moses) nesther byng the  
hyze of an whoze, nor the pryce of a  
dogge into the house of God in no ma-  
ner of volw, for bothe of them are ab-  
omination vnto the Lord thy God. *False teachers*  
Deut. xxiij. They in the scriptures of  
the sacred bible, are copared vnto dog-  
ges, which bothe profess & teache the  
A. H. verity

*The pface.*

**Roma-  
nes..**

berpte of God vnpurely, snaryng the  
symple soules with the vnprosytable  
tradicions of men synnefull. Dogges  
are vngentyll barkers, cruell byters,  
lasciuouse lechours, greedy deuourers  
and insatiabie rauenours, muche de-  
lightyng in bloud. The malprouse &  
couctouse Romanes, with those vn-  
pure Apostles, whiche they from time  
to tyme haue sent vnto this our naci-  
on, hath moste apertlye shewed them  
selues to be those vile dogges & swine,  
whome Chryste admonyshed vs to be  
ware of. Mathew. vii.

**Sahoz.**

In the Bible text, S. Hierom saith,  
that Roma was the wife of Sahoz A-  
brahams brother. Gene. xxi. Whose  
chyliden were afterwarde, obseruers  
of the planetes and so became Idola-  
ters, after the mynde of Philo & other  
olde writers. Cechim the sonne of Ja-  
uan, Genesis. x. other wise called Ita-  
lus, had a daughter named Roma, as  
testifieth Berolus the Chaldean, Fa-  
bius Pictor, & Caius Sempzonius,  
whom he constitute quene of the Abo-  
rigenes or people of an vnknown be-

**Cechim.**

gen

The preface.

gynnyng Whiche quene first builded  
the great citie so named, Whom after  
longe tracte of tyme Romulus moste **Romul<sup>r</sup>**.  
gorgiouly finished. This mencioneth  
also Paulus Constantinus, christian<sup>r</sup> Massacus  
and Ioannes Functius in their Chyonola-  
gies, besydes that Ioannes Annius ded  
therein afoze them. Now let vs consi-  
dze how ladye Lecherie the virginall  
Goddess of the Sodomiticall papistes,  
bath compassed in, this great cytie on  
euery side with her fleshy fylthinesse.  
And fyrst let vs begin with Romulus  
and Remus, the fyrst settlers vp or ad-  
uauncers therof. Thes. ii. bloudy bze-  
therne had an whoze to their mother,  
called Rheia Ilia, whiche being a pro- Ilia then  
fessed none to Venus, comitted whoze  
dome both wayes, that is to say, both  
in soule and in body.

For vndze the bolwe of chasti-  
te she serued the ydolles, as the maner  
was that time, & so dallied besydes in  
the darke, as was well perceyued by  
her game.

¶ After the mindes of Virgil, Ouid,  
& suche other fabulouse Poetes, these.

The Preface.

**Lupa.**

two cruell captaynes Romulus and Remus, receyued their fyrst nurrysment of a she wolffe whom they sucked, in sygnysfycarpon of the wonderfull tyzanny whiche should folowe in that great cytie Rome, whereof they were the fyrst amplyfiers. Other authors reporte, that they were firste nurced of an harlot called *Lupa*, notte farre from the floude of *Tiber*, where as the Romysh Pope holdeth now his palace, of whome all brothell houses, stews, or places where suche filthynesse is wzought, haue theyr names, and are called to this houre *Lupanaria*. Romulus thus preserved by a thefe called *Faustulus*, nurrysht by a wolfe, and bzoughte vp by an whoze, gyuen also of hym selfe to outrageouse lechery, couetyse, and ambycyon, became suche a traytour to hys owne stocke, as in the ende most cruelly slew hys naturall bzother Remus, to establishe hys greate buylded cytie in the wyckednesse of cursed Cayn. Marke for this storpe *Titus Livius*, *Plutarchus*, *Wedas*, and *Johan Boccattius*,  
*Chloz*

**Lupana-**  
**sia,**

The prefacc.

Chloxis otherewise called Floza, a Chloxis,  
molte notable harlot, obtayning infi-  
nyte riches by her execrable whozedo-  
me, made Rome her heper & the onely  
inheritour of her filthy possessions, ex-  
ecrated of God, Deuter. xxiij. For the  
whyche the Romaynes admittyed her  
for a greate Goddesse, and dedycated  
vnto her ones in the yeare in Apryle,  
certayne feastes, called *Floralia sacra*. *Flozalia*.  
Thys hath Marcus Cicero, whyche cal-  
leth her the mother of the Romaynes,  
so hath *Aulus Gellius*, and *Johan Ter-*  
*toz*.

¶ Of these autozyte amonge these  
Romaynes were there manye, bothe  
consuls and senatours, whyche were  
named bi this vncomly worde *Spurius*, *Spartii*.  
signifieng a bastard, as is to be seene  
in the chronicles of *Eusebius*, and *Paulus*  
*Constantinus*, by *Spurius Verginius*, *Spurius*  
*Tarpeius*, *Spurius Carbilus*, *Spurius Posthu-*  
*mus*, *Spurius Scruilius*, *Spurius Largus*, *Spu-*  
*rius Cassius*, *Spurius Nautius*, *Spurius Medul-*  
*linus*, *Spurius Vectius*, *Spurius Furinus*, *Spu-*  
*rius Herminius*, *Spurius Paulus*, *Spurius Oppi-*  
*us*, *Spurius Crassus*, & a great sozte more.

A. iiii.

By

*The Preface.*

By this shoulde it seme that vnrchake  
liuinge was not vn timerished: but also  
aduanced to great honoure amonge  
the Romaines. Priapus called in the  
Bible, *Amplezeth. iii. Reg. xv. and. ii.*  
*Paralipom. xv.* was such a disformed  
childe of Venus, and moste execrable  
fooll of Cananites, as had neuer the  
lyke (for in his groues the Bandes of  
that land, both wrought theyr filthi-  
nesse, and also taught the soule scates  
of the same) his story is far to vncom-  
ly to be rehearsed. Yet was he so dei-  
fied of the Romaines, that he both be-  
came the God of theyr gardeins, and  
had his feastful daies euery yere with  
solempnitye obserued, a garlande of  
Floures set vpon his head, and an he  
Alse alwaies offered in sacrifice to him.

**A God.**

**Romythe  
goddess.**

*Ouidius primo libro fastorum, Textor, Altha-  
merus, ac Cibennus.* None other were ad-  
mitted in those daies by the high Se-  
nate of the Romaines, neither yet by  
commaundemente and custome wor-  
shipped, but such lecherous monsters  
as these were, of whome they had a  
great nombze,

**Re.**

*The Preface.*

**T**hesoꝛt we now to the Empire of  
this Rome, after the ouerthrow of the  
other thze general monarchies of the  
woꝛld, of the Assyrians, Persians, &  
Grekes, and see what entraunce and  
pꝛogresse Lady lechery had therein.  
**W**ith Cleopatra the Quene of egipt  
which was a woman (as testifieth C  
gesipp<sup>o</sup>) of a most coꝛrupt lyfe, Julius Julius.  
Cesar the first Empꝛoure, had verye  
long occupying wythout all honesty.  
Loke Bedas *de temporum ratione*. Jacob  
bus Bergomas, and other like Au  
thors. Of Nero Domicius, whose fleshy Nero.  
ly appetite could not with women be  
fully satisfied, the doings wer to cre  
crable to be here rehearsed. As Marc<sup>o</sup> Aurelius  
Aurelius, soꝛ the debilitye of nature,  
could no longer folloꝛ in that filthye  
course of liuing, whiche he had conti  
nued in from his youth, he caused by  
owne pꝛiuy parts to be cut away, and  
so dedicate him self to Venus, takyng  
vpon him from thence fourth y name  
and office of a woman, to pꝛoue that  
vncomely occupying in an other pꝛe  
digious kinde. Freculphus hath thys



*The Preface.*

- in the first chapter of his second tome,  
so hath *Ado Viennensis* w<sup>th</sup> others moze.
- Clergy.** What acceptacion & fauor thys most  
deuelish example hath obtaind in our  
Romissh spiritualty, gelding excepted  
the sequelle of thys boke shall declare.  
Bede also repozteth in his forner tre
- Constantinus.** tise, *de temporum ratione*, that Constanti-  
nius the Emperour begate great Cō-  
stantine here in Englande, of Elene  
his concubine. Which Constantine,  
as a great nōbze of Romishe authoꝝ  
testifieth, was the firste that builded
- Temples.** christen Temples at Rome, and that  
furnished the cleargy ther with suche  
possessions and bodye ease, as in pro-  
cess brought them into all kyndes of  
wantonnes in the fleshe.
- In continuance of yeaꝝes, the Ro-  
**si. sonnes.** missh Emprour became thelder son of  
Antichrist by profession & oth, to de-  
fende the patrimonye of S. Peter, as  
they cal their theuish possessions, and  
so to mainteine them in all pōlenesse,  
pꝛide, and lechery. The French king  
also on thother side, became hys pon-  
ger sonne, beinge swozne allwayes at  
his

*The Preface.*

hys cozonacion, wyth fyre and wyth  
swerde to suppozte the same. Of oure  
Englysh kinges I speake not, whiche  
neuerthelesse were his adoptiue chil-  
dren from the daies of king Alpheerde  
the great, to the myddle age of kynge  
Henry the. viii. The Emprour after Empe-  
that. was appoynted by office to holde coun-  
the Popes styroppe whiles he leaped  
on his mule, and the Frenche kynge Frenche  
to holde his byrdell and to wayte by kynge.  
on his Jenet of Spaine *Ex Christopho-  
ro Marcello in ritibus Romne Ecclesie.* He  
diouse wer it to declare here the whole  
circumstaunce, howe lecherie reigned  
in this seconde sonne also. As howe  
Childericus the frenche kynge, beyng Childer-  
erpulsd for his vnsatiable aduoutry, cus.  
begate Clodoneus of an whore which  
was an other man's wife, of whō des-  
cended (as thei report) al their chrystned  
kings, Like Gaguinus, Iohan Liechtenber-  
ger, and Franciscus Bonadus in Anacepha-  
licosi. Augilus the sonne of Arnold bi- Augilus  
shop of Metis, vsurpyng the high re-  
wardship of fraunce, at layser made the  
king to go pike a salet, & defeated him  
of

*The Preface.*

of his crowne by helpe of the p̄iestes  
as wytnesseth Abbas Urspergensis,  
Tritemius in compendio, and Ioannes Nau-  
clerus. The kings by that meanes (saith  
Otto phrisingensis) became very Idiots,  
**Pipinus** Pipinus of a bastard stock in Alpaide  
the harlot, admitted by Pope Zachary  
to the crown, as testifieth Robertus Gon-  
let in compendio sex etatum mundi.

¶ Necessary is it, that some what be  
said hercof their chaste religion also.

**Temples.**

In Rome were and are yet certayne  
Temples, into whome neither honest  
matrone nor yet chaste byrgine were  
suffered to enter, what was permit-  
ted to comen whores, oppressers of  
the people, and Sodomitische p̄iestes  
in that behalf, I thinke all the worlde  
knoweth at this day. This mad super-  
stition (saith Iacobus Zieglerus in sua Sy-  
ria) had her fyrst original in the mount  
of Olympus within the yle of Cipres  
wheras a solempne temple was dedi-  
cate to Venus, into whom no woman  
was permitted to enter, and passed  
from thence to the Romanes, beyng  
ther admitted so; a most high religio.

**Præter.**

**Olymp<sup>o</sup>.**

*The Preface.*

Nevertheless the common Whores had there allowed them for they lascivious occuppying, most say mansions in a streete called Suburra, as bothe Martialis and Pamphilus hath uttered. Neither hath any mannes doctrine since the worldes beginninge, bene more highly accepted of the Romans and they cleargy, than the crafty and darke learninge of baudye Aristotell, Aristotle. which not onely besides his Sodome try kept a moste filthye whoze, called Permia, but also after her deathe, did sacrifice vnto her as to a greate Goddess, and made himnes in her prayse. This sheweth Origene & Thon Tertor in his officines. Both Simon Magus and his whoze Helenes, which at Tirus a city of Phenices had maynteyned the brothel house of stues, wer admitted of the Romans for their execrable sozteris, to be worshipped for Goddess with pearly sacrifices. Like Justinus, Ireneus, and Eusebius Cæsariensis, al auncient wyters.

As England here somtime, myght  
no byshop ride, but vpon a mare, as  
testi-

*The preface.*

testifieth Bedas li. li. ca. xlii. Cestrien  
tis, li. v. ca. xii. & Robert Fabian, pa.  
v. ca. cxxx. Which holye obseruatyon  
they had from Rome, and it is not wi-  
out mistery of their buggerish beastli-  
nes. The great aduoutrer Pope Ser-

**Sergius**

gius, after certen reuelacions and mi-  
racles of the deuil, broughte fourthe a  
great chest, ful of dead mens bones, &  
caused the people both to kisse them, &  
to worship them in the hed church of  
Rome, to double the whozedom ther.

**Rome.**

This witnesseth firste Bedas de tem-  
porum ratione, and than both Plati-  
na and Petrus Equilinus. All theese  
vncomely hystories considered, Rome  
with her vnchaſt volues & votaries, is  
that blasphemous Babilon. Apoc. 17.

**Sodom.**

and that Sodome and Egypt. Apo. 11.  
Whom al the scriptures detesteth. Her  
citezens are they, whom God hath ge-  
uen vp into most prodigious lustes of  
vncleannes, for changing his truth to  
a lie. For they vnder the profession of  
chastity, leauinge the naturall vse of

**Sodomites.**

women (saith s. Paule) haue brent in  
theyz owne lusts one to an other, that  
man

*The Preface.*

man wyth man that is to saye monke  
wyth monk nounce wyth nonne fryre  
wyth fryre, & prest wyth priest, wrou-  
ght filthinesse. No. besides that they  
did with boies, bitches, and apes with  
other beastes, yea, the holiest fathers  
of them. If ye spell Roma backward, Roma,  
ye shal find it loue in this prodigypous  
kinde, for it is preposterous amoz, a  
loue oute of order or a loue agaynst  
kind. I shame no moze to tell this to  
the Popes remnaunte here in Eng-  
lande, than they shame to blaspheme **Papists.**

marriage which is Gods holy in-  
stitution, and to playe still  
the whozemasters and  
Sodomites in eue-  
rye corner.

**The eternall God once clearlye  
deliuer this Chyssen land  
from that monstreu-  
ous generation.  
Amen.**

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# Thon Bale

to the Reader.



I Will be thought of manye (most gentyll reader) that I haue not herein done wel, in brynging so manye syllye Exam-  
ples of the popes vnchast Pastymongers to light  
which oughte rather to haue ben buried in obliuion. I wish these to consydre whose vices the scripture hideth and whose it detecteth to rebuke and shame. The same God which couered the nakednes of Adam and Eue with skynnes after they fall. Genesis. iiii. Adam,  
The same God hath discovered the shame of Babilon (which now is the Romish churche) and shewed fourthe her vncomelepe priuities, accordeynge to promise. Esay. xlii.

Behold (saith the Lord of hostes) I will bryng thine owne wates vppon thine head. Ezech. xli. I will vppon

Is. i.

the



the, thou beautifull harlot and pay-  
stres of witchcraft (saith God) and wil  
pull thy clothes ouer thy heade, that  
I may shewe thy nakednesse amonge  
the heathen, and thy shame amonge  
the kyngdomes. I will cast durt vpon  
the, to make the bee abhozred and a  
gasinge stocke, Pabum iiii, for he that  
committeth aduoutre, getteth hym  
selfe shame and dishonoure, suche as  
neuer shall be put oute of memozye.

The au-  
thor.

Prouer. vi. Partly haue these with a  
great sort moze of the scriptures, pro-  
uoked me to finishe this worke, part-  
ly the incessaunt calling on of a great  
nombze of menne, both worshipfull,  
godly, and learned, which wyth Da-  
uid. Psal. Cxxxviii. do persightly, and  
thzoughly hate these bandy bzorhels,  
contempners of marryage, and bitter  
enemies of God. I haue oft told them  
(I hope, in the zeale of God) that I  
wold as little abash to shew theyz fil-  
thy actes, by the witnes of their own  
legendes and chronicles, as they haue  
abashed to do them.

To the Reader,

I haue carried these foure yeares, **Carried,**  
sence I wrote the firste parte of this  
wozke, to beholde they? repentaunce  
fo? this kinde of wickednesse, and I  
finde them now moze wilful and per-  
uerfed in they? deuellish opinion than  
also. Therfoze wyll I now earnest-  
ly detecte the Sodometrons actes of  
they? holy Romish chastity. The ad-  
monishmentes of S. Paule, to they?  
fozefathers the Romaines, of they? **Ghastlye**  
hipocrisy, lies, falshood, vnclennesse, **frutes:**  
Idolatre, prodigious lustes, defilin-  
ges of body, chaunginge of the natu-  
rall vse into an vse againste nature,  
and other vnspeakable beastlynnesse.  
Roma. I haue they not regarded, but  
haue wroughte those mooste execra-  
ble mischeues, and wozke them styll  
in effect without repentaunce. Ther-  
foze will I declare them in effecte to  
cause Gods people (as necessary it is)  
effectuallye to abhoze them.

Judge me not herein to geue a  
Doctrin of vyce, but rather an ear-  
nest doctrin to the contrary, in contēpt

B. ii.

of

*The Preface,*  
of suche abhominations as that Col-  
ledge of the deuill hathe of-  
fered to the woꝝlde foꝝ  
pꝛecious frutes of  
spiritual ho-  
lynesse.  
*Vale.*

**The shame of Egypt shalbe dis-  
couered. They that dwell  
in the isles shall se euen  
the same day.  
Esay. rr.**

**Of old histories we haue  
it, not onely to consider  
what thinges hath hap-  
pened vnto vs afoze, but  
also to beware in time to  
come, that we may make  
the kingdome quiet  
and peaceable foꝝ  
all men.  
Hest. rbi.**

# The second

parte or continuation of  
the Engliſhe botaries, compre-  
hending theſe brieft examples, for  
CC. yeares ſpace, from the yeare a  
thouſand from Chriſtes incarna-  
tion, to the raigne of king  
Ihon, collected of their  
owne wyters by  
Ihon Bale.

The ring leader of oure  
botaries.

**I**n the .xx. chaptre of Saint  
Ihons Reuelation, is it  
ſaide, that when the thou-  
ſand yeares are once expt-  
red, Sathan ſhall be loſed Sathan.  
out of his priſon, and ſhall go oute at 1000.  
large to deceiue the people, which are  
in the .iiii. quarters of the earth, Gog  
and Magog. By Silueſter the ſecond Sylue-  
of that name, ſomtime a monk of Floſter. ii.  
riake, which by his Necromancye ob-  
tained

B. iii.

**The Actes of**

ned the Papacy of Rome, or generall  
bycatchyppe of the deuill, in thys full  
thousande yere from Chyistes incar-  
nacyon, was that commen aduersary  
set at large, to woꝝke his vnspeakable  
myscheues by the lecherouse locustes  
of the pyt bottomlesse, the byshoppes,  
monkes, and prestes, *Benno Cardinalis in  
uita Hildebrandi.*

**Darke-  
nesse.**

This Siluester and his successours  
were those Angels of darkenesse, whi-  
che toke from him the chayne, where-  
with Chyist had tyed hym vp, for that  
thousand yeres space, which was the  
trewe ministracyon of hys myghtys  
woꝝde, and so sent him forthe abrode  
by most dyplysh doctrynes, in hypo-  
cresy to mainteyne all kyndes of ydo-  
latry and fleshely fylthouse lyuynge.  
For the moze lucky spede of this new  
enterpryse, this Siluester religiously  
gelded him selfe, as Saturnus ded his  
father, as the olde poetes fayne, and  
as was also seane by the wanton ex-  
amples of Nero. Aurelius and Va-  
lumbus the pꝛest, dedycating his flo-  
res in a foule sacrifice to Sathan, that  
the

**Saturnus.**

**Chastyte**

### English botaries.

the pretended chastity of hys vncaste  
clergy, might thereby haue the moze  
prosperous successe. This stone offer-  
rynge of Siluester, found & registred  
in an old wytten Chronicle at Calis  
xxliii. yeares ago, *Martinus Carfulanus*,  
*Vincentius*, *Vuernerus*, and *Albertus Crants*  
agreing somewhat to the same. In the  
same thousand yere from Christes in. 1000.  
carnation a most terrible earthquake  
besel, and a most horrible Comete or  
blasing star was sene in the sky, the 4  
day of December, as testifieth Christ  
anus Passerus, Vincen. & Anto.

### The former histories declared.

**I**n a further manifestacyon of  
matters alleged, concerning Sa Saturnus  
turnus, Pero, Aureli, & Palum-  
bus, ye shal first vnderstand, y Saturnus  
being the son of Colum & Aesta, with Aesta.  
a sickle cut of the preuy parts of his fa-  
ther, and thue the into the sea, wher  
of with the froth of y raging gulf, the  
fabulous poets reporteth Aen to be  
engendred, which was y first mother  
B. liii. of

The Preface.

**Uesta.**

of the pagane priestes chastite, and Uesta the beginner of their nonnes, of her called Uestalles, This wyrteth Marcus Cicero in libro. ij. de natura deorum, Macrobius in saturnalibus, & Sebastianus Murrho in commentariis Mantuani, So was Ne-

**Aurelius**

ro, and after hym Aurclius gyuen to lasciuiousnesse, that the one gelded male chyldren to vse them in stede of women, and the other whan his lustes were past, gelded hym selfe into a posterouse offyce of Uenerie. Iohannes

**Paulumb**

butichius in uitis Cesarum Paulumbus was a priest of Rome, in the arte of Necromancie moste depely learned. This chaplayne of the deuyl, was a generall prouyder for the oyled fathers there, that their fleshy heates might be quenched in the darke, by other menes wines and doughters, withoute blemishe of their virginnall bowe.

**An offer  
rynge.**

Whan this priest should dye, he gyfte of his genitalles, and threwe them to the deuyl, as a rewarde for all his labours taken in that conueyaunce, as wyll hereafter apere moze at large. Ex Guithelmo Malmesburiensi, Ranulpho Cestrensi,

English botaries.

fi, Mattheo VVestmonasterienfi, Vincentio, &  
VVernero.

The study and succession  
of Prelates.

**B**Enno the Cardinal saith, in the Sylue-  
lyfe of Doope Hyldebrande, that ster.  
thys mooste deuelysh Siluester, after Apo. xx.  
the full accomplishment of thys impl-  
lenary of yerres, ryling out of the depe  
pyt of Gods permyssyon, dyd manye  
times to his dishonoring, make sacri-  
fice to the deuil, obtaining thereby an  
end somewhat like his deseruing. Yet  
left he disciples manye behynde hym,  
whome he had diligentlve taughte in  
the most deuelysh art of Necromancy,  
to holde the Romishe church in that  
schole, and to prosper the kingdom of  
Sathan in his going forth at large,  
most specially ii. Theophilactus and Disciples  
Laurentius, whyche poysoned all the  
wo:ld with that mischiefe. After the  
death of this Siluestre, cotinual strife  
was among his disciples, who should  
obtaine the papacy.

But



### The Actes of

But he that had Theophilactus & Laurenci<sup>o</sup> on his side, he went away with the garland mooste commonly, and sate in that seate of Pestilence, til a popson were prouided to fetch hym away, if he wzought not to their commodity. Thus followed in that race, **Fathers.** Ihon the. xviij. which wpythin v. monethes was popsoned, than Ihon the xij. that tasted of the same ere the yere came out, than Sergius the fourthe, than Benedict the eight, and Iho the twenty, whiche bothe were vncles to Theophylactus. After that folloved the said Theophilactus, called Benedict the ninthe, whiche after xv. yeres solde the Papacy to Iohan Gracian hys sozcerous companyo for a greate summe of monye, and was in the end stranged of the Deuil, as he was doinge his seates in a Forrest.

**Sozcerers.**

The rest of this rable wyl I shewe in Hildebrand, which was of them in that art a most diligent Disciple. Martinus Carfulanus and Baptista Platina in *Vitis pontificum* doth plainly reposit, that ii. pzinces Otho the thyrd Emproure, and Robert

### English Notaries.

bert the french king, were Siluesters disciples in the science of art magick, and did their true seruice in the kingdom of Antichrist, becomming hys il. sonnes in their posterities.

### The sozcrouse pꝛocedinges of Siluester.

**N**ecessary do I think it, not to leaue this sozcrous Siluester thus, but further to declare his vngodly beginnings and pꝛocedinges. William of Palmesbury, Vincentius, Ranulph & Rogerus Cestrensis, & Mathew of Westmister repoꝛteth in their famous wytyngs, that he was a french man boꝝn, called *Gerebertus* first of al, & also that he was a pꝛofessed monk of Florake not far from Dyleance, wheras he tasted the first pꝛinciples of Pꝛecromancy.

Fro thence he went to his palice in Pꝛecrospatn, and so lōg remaind ther wyth mancy. a Sarazen most expert in þ art, tyll he had coppied out and stollen al his boꝛkes, by help of his daughter w̄ whom he

*The Preface.*

**O**blatiō. he had bene familiar, speciallye one boke which was to him self most sea-creat. To prosper in this pelf, chesely to escape the moztall daunger of this Saracene, til he were on thother side of the sea, he gaue him self wholly to the deuil, promisinge to be his perpetuall seruauant. Many disciples he had in this art, as is saide afoze. Chieflye Constantine the Abbot of S. Marimine by Orleans, Lotharius tharchbishop of Senona, Adelbold the Bishop of Wirzenburge, Otho themproures sonne, and Robert the sonne of Hugh Capet the French king. By this Robert was he first made Archbishop of Reims in Fraunce, than by Otho archbishop of Rauenna in Italy, and last of all the greates Bishop of Rome by the Deuils prouision. Accorpyng to thys olde verse.

*Scandit ad R. Gerebertus ab Ro. Post  
papa Vigens R. He climed from R. to R.  
til he thystelye came to R. That is to  
say, from Reims to Rauenna, & from  
Rauenna to Rome. He set vp a base  
head,*

### English Notaries.

head, of whō he alwaies receiued an, Promis-  
sures, as that he shuld be pope, and y<sup>e</sup> tions,  
he should not die til he sange Masse at  
Jerusalem.

### The Popes election from hence forth.

**I**mmediatly after this solucyon  
of settinge at large of Sathan,  
manye wonderfull thinges fol-  
lowed to the perfourmance of his wic-  
ked kingdom in the Romish Papacy.  
Fy<sup>rst</sup> the election of they<sup>r</sup> mon<sup>stru</sup>. Papacy.  
ous Pope, the next yere after was fa<sup>1001</sup>.  
ken clearly from the comen people  
by the cleargy, and genen to his own  
familiaris, which anon after wer cal-  
led the colledge of calkers, Cardinals  
I shoulde say, with these tiwo craftye  
clauses. *Docendus est populus, non sequen-*  
*du.* The people is to be taught of vs,  
but not solo wed. *Maior est dignitas legis*  
*que regit spiritu sancto, quam legis secularis.*  
More worthy is that law whiche go-  
uerneth by the holpe ghosse, than the  
law secular, or the lawe whereby the  
multi

## The Actes of

**Decrees**

**Emperre  
1002,**

**Germanes.**

**Ponger  
sonne.**

multitude is gouerned. By this they  
iudged God to be the auctoz of their  
deuplysh decrees, and the ciuile lawes  
of pynces a thyng of nought. Like  
Johan Baconthorpe in *prologo quarti  
sententiarum quest. x.* Not long after this  
was the Emperre of Rome, in their  
high displeasure, translated fro their  
olde frendes the Frenche men to the  
Sturdy Germanes, as afoze from the  
Grekes to the Frenche men, as they  
founde them not fyte soz their turne.  
And this was their polycp. They per-  
ceiued the Germanes to be the stron-  
ger people, and at that day their high  
fryndes by the monkes conuetaunces,  
and therfoze most fyte to defende theyz  
fleshly lyberties. *Anonimus quidam de no-  
bilitatis origine, cap. xi.* Thus became the  
Frenche kynge Antichristes ponger  
sonne, which afoze tyme had bene bys  
whole ryght hande in Pipine and in  
Charles the great. *Ringmannus Philesius  
in de descriptione Europa, cap. ix.*

**The lectours and confyrmacion  
of the Emperour.**

English Notaries.

**I**n the second yere after a thou. Clee-  
sand from Chzisthes incarnation, tours.  
the electours of the Emppoure 1002.  
were appoynted. vii. for that greate  
Antichzistis commodyte, bys confy-  
macion, othe, and cozenacion allwaies  
referred to his owne pzeciousse father.  
hede. Of these vii. electours, thze were  
archebyschoppes, thze were tempoꝝall  
pzinces, and the last was a kyng. The  
archebishop of Magunce ouer al Ger-  
manye, the Archebyschoppe of Trevere Chann-  
ouer all Fraunce, and the Archebyschellours.  
shoppe of Coleyne ouer all Italye,  
were constytuted highe Chauncellers  
of the Emppye, as watchmen to take  
hede. least anye thyng should in those  
quarters passe to the holy fathers dis-  
honoure. The Marques of Branden-  
burge was ordayned chamberlayne,  
the Duke of Saronne, the Swerde Pzinces.  
bearer, and the Palatyne of Rhe-  
ne the cheyfe seruytoure at the Em-  
perours electyon, wyth cuppe, keye,  
and Swearde afterwarde to dyspat-  
che hym (as hathe bene seane) yf he  
were not to holpe churche pzofytable.

The

## The Actes of

**Pylars.** The kyng of Beme being butler, to-  
meth in last of all as an arbiter oꝝ vñ-  
pere, if they can not agre to their spi-  
rituall behoue. After that, foure dukes,  
foure marquesses, foure landgraues,  
foure burgraues, foure, Charles, foure  
barons, four fre lordes, four knightes,  
four cyties, foure boꝝowes, and foure  
carles were appoynted as stronge  
myghty buttrasses to assyst this newe  
ordinaunce, *Martinus Cæsulanus in chronis  
co, Ringmannus Philcsius In præfato opere, &  
Rodolphus Gualtherus in Homilia ij. de anti  
christo.* By this occasion (sayth Willi-  
**Eggle.** am Carton in his Englyshe Crony-  
cle. Par. vi ) the Eggle losse many fe-  
thers, and in the end shal be left al na-  
ked.

Passé, Purgatory,  
and musycke.

**A** Boute thys tyme (sayth Johan  
Wyleus) beganne the heresy of  
the consecrate host, oꝝ brede God  
of the Pastiffes, whereby they sought  
the vtter destruction of sayth, by set-  
tyng by of a moste parelouse ydoll of  
**An ydoll.** their own making, in the place of Je-  
sus

## English Notaries

sus Christ oure sauer and redemer.  
 Whiche heresy anon after Berengarius  
 Taronensis by the worde of God moste  
 strongly withstode, so did one Bruno  
 the byshop of Angew, & Valeranus the  
 byshop of Medburg, which were men  
 of most excellent lyfe and learning, as  
 their very enemies witnesseth, Hildeber-  
 tus Cenomanensis, Thomas Vvalden, and Jo-  
 hannes Tritemius. Odilo the abbotte of Odilo ab  
 Cluniacke, practised aboute the same bas.  
 very tyme, by helpe of. ii. most crafty 1010.  
 knaues an anker & a pylgrime, to de-  
 liuer soules by Masses and Diriges,  
 from the terrible tormentes of a fla-  
 ming purgatory, whom they had con-  
 ceived by S. Gregories dyalogues and Purga-  
 by the boylinge mounte of Ethna in tory.  
 the land of Sicile. This Odilo procu-  
 red of Pope John the. xii. the comme-  
 moracyon of soules to be celebrated  
 in the church, the next daye after the  
 feast of all sayntes. Ranulphus Cestrensis,  
 li. vi. ca. xv. & Petrus Equilinus. Osbernus nus.  
 a monke of Canterbury, whichs had 1010.  
 bene famylie with Dunstane, prac-  
 tised new poyntes of musyck, and his



The Actes of

Hypocri-  
sy.

Philoso-  
phy.

Sodome

example in Italy folowed Guido A-  
retinus, to make the veneracyon of y-  
dolles moze pleasaunt. *Guilhelmus Mal-*  
*mesburienfis, Vincentius, & Tritemius.* Th<sup>e</sup>  
beganne the hypocrisy of lecherouse  
monkes and prestes, to abuse the sym-  
plycite of the ignoraunte people, and  
strongely to confounde their Chyisten  
beleue by tryfelyng supersticions and  
ceremonies. Anone after did thei adde  
the crafty inuencions of profane phy-  
losophers, that they mighte the moze  
wyttely deceyue the playne sorte, and  
the moze craftelye depzaue the holye  
scriptures.

¶ A priest and his lously  
doughter.

**A**ll thynges in the Papacye and  
emprze to their carnal comodity  
thus dysposed, the Romyshe cler-  
gy satled them selues all the worlde  
ouer, in the aboundaunt pleasures of  
Sodome, whych were (as the prophet  
rehearceth) pryde, plenty of feadyng,  
solacyouse passymes, ydelnesse, and  
crueltie. *Ezech. xvi.* Gyuen were they  
to lascyuousse lustes and most prouy-  
gyouse

### English Notaries

gyouse occupiengcs in the fleſhe, bur-  
nyng in aduoutrye (foz contempte of  
marriage) as it were an ouen that the  
baker heateth. Dſec. vii. Marke oure  
Englyſhe hiſtozies in conſyrmacion  
of the ſame. Foz aboute thys tyme  
(Johan Capgrawe ſayth, *In Catalogo  
ſanctorum Angliæ*) a deuoute holy pzeſt  
(an ydell knaue you wyll ſaye) wente **A pzeſt.**  
fozthe euerie mozning into his church <sup>1010.</sup>  
yarde, & hallowed the graues there,  
with the vii. Pſalmes and the Letany  
foz all Chyiſten ſoules. On a tyme  
this pzeſt founde a mayde chylde at  
the croſſe there, all wapped and ſwad  
led in cloutes, foz whome he not only  
prouyded a nurſe, but alſo broughte  
her vp in nourtour and learnyng, ta-  
kyng her euer after foz hys dough-  
ter, as (I doubt it not) but he had iuſt **A wench**  
cauſe. As thys wenche ones grewe to  
conuenient age, her belwtie ſo tan-  
gledde hys fleſhelye hearte, that he  
vniſciablye bzente in her concupys-  
cens. And as he on a daye hadde  
colwched her naked in his bedde, anon  
he remembzede hys chaſte bolue (they  
ſaye)

### The Actes of

say (and so turned his face to the doze,  
dismembryng him selfe with a sharpe  
cuttle in her presence. And so throw-  
yng forth that trashe whiche temp-  
ted hym (if the legende be true) at the  
last he made her an holy boweste and  
beyled nonne to serue the spiritualte.  
This act of prestish maydenhede, was  
disclosed fyrst in Irelande by a par-  
ment of deuyls, within the garden of  
an olde father Hermyte, not far from  
S. Partrykes purgatozre, where as  
they shewed them selues soze greued  
with this prest, for redeming soules  
by latine Psalmes, out of their darke  
dominton, Like John Capgraue *Post  
uitam Vulsini episcopi.*

Deuyls.

Other hystories moze of  
this age.

Wulfhilda,  
da.

Wulfhilda was a yonge wenche,  
whom kinge Edgare ones cha-  
ced, in the way of lechery, from Win-  
chester to Warwell, & from Warwell  
to Wilton. And as she by h secrete cou-  
sell of mōkes, was become a pprofessed  
nonne, he gaue her the nōnery of War-  
king, adding therunto the reuenues  
of

### Engliff hotarics.

of xxiij. byllages, gorgeously to main-  
teine both her & her sisters to the rely-  
giouse occuppeng of byshoppes and of  
monkes. For whan Ethelwolde by-  
shop of Winchester came thidre on vi-  
sitacion, her loue was so plentcoufe &  
mighty towarde him, that there was  
no good chere to seke. Thoughe the Good  
tappe were all day sferinge (the story chere.  
sayth) yet was there no drinke wan-  
tyng at night, and all by myracle of  
the said Wilthilda. Neuerthelesse at  
the laste, by speciall helpe of Altrude  
the quene, the priestes with their wy-  
ues obtayned Barkyng, the monkes  
beyled spowes remoued from thence  
to Dorston, for more than. xx. yeares  
space. *Guilhelmus Malmesburiensis, & Ioan-  
nes Capgrau.* A lyke exاملة to thys  
latter act, shewed Ethelgarus the archbishop  
chebyshoppe of Canterbury after the rus-  
death of Dunstane, which more than.  
xx. yeares afore, droue the monkes out  
of Canterbury and broughte in the  
priestes w their wyues. But he was  
shortely dispatched for his labour, not  
contynuyng in that rolme a ycare.

C.iii.

And

The Actes of

Siricius. And Siricius a monke succeedinge in  
990. that offyce restozed agayne the hypo-  
crite the monkes in the yeare of oure  
lord. DCCCC. 7. .xx. the prestes with  
byolence expelled. *Anonimus quidam in  
historiarum rhapsodijs.* Manye suche tur-  
molynges hadde Englande in those  
dayes by Sathans procuremente to  
make that Romysh spirytualte a very  
Sodome and stynkyng lake of hell.

¶ Deuyls buffetyng and temp-  
tyng of monkes.

Elpheg<sup>s</sup>  
1010

**I**n the cyte of Bath, Elphagus  
buiyled a greate monastery of  
monkes, which in processe fel to  
so corrupt kyndes of luyng, that one  
of them whych had bene a ryng leader  
in theyr nyghte potacyons and lecher-  
rouse watchynges, sodenlye fell mad  
and dyed. The abbot at mydnyght  
hearing a noyse, lokod out at the win-  
dowe and behelde. ii. deuyls lashinge  
vpon the monkes carkeis. And as that  
wretche (sayth the Booke) made claime  
to the suffrages of the masse, they gaue  
 hym thys aunswere,

Thou

### Englysh botarikes.

Thou obeydest not God, therefore we  
will not obey thee. *Gulhelmus Malmesbu-  
riensis* li. ij. de pontificibus, & *Ranulphus Ce-  
strensis* li. 6. Cap. 16. *Rogerus Cestrensis* li. power.  
6. Cap. 23. By this ye may see that the  
Deuils power is greater then is the  
power of the popes Masse, or yet of a  
Monkes cowle. Yet finde we it wryt-  
ten, that in an other Monastery, a  
Monke shewed vnto his abbot, howe  
greuouflye he was in hys fleshe tor-  
mented, by the fierye Concupiscence  
thereof. Anon he gaue him hys owne A cowle.  
roate to do on, and with that his lust  
so abated, that euer after he was sound  
chaste, the deuyl makynge greate la-  
mentation for it. *Vincentius in spe-  
culo*, & *Antoninus in secundo histopia-  
rum tomo*. This storye confoundeth  
the other, a Monkes cowle so terrify-  
ing the Deuill, and allwagynge the  
heates of the fleshe. A wonderfull  
thyng was it, that so muche vertue  
could not be found in wholesome ma-  
riage, being Gods necessary instituci-  
on, as in the superstitious coate of a  
bandy brothel monke.

C. iiii.

God

The Actes of

God of a likelihode was not wyse y<sup>n</sup>ough in his firste p<sup>r</sup>ouisions, that he so negligently forgot these monkythe remeadies against those heates in the flesh. O hypocrite knaues and Sodomites.

Hypocrites.

Saint Iues water, and of  
Walstones miracles.

S. Iue.

**S**aint Iues water was in those dayes, about the yere of our Lord a. M. and xii, verye holysome for the feminine gender. For a certain woman complained her vnto the prior of Ramsey in confession, that a lecherous sp<sup>ir</sup>ite had many nyghtes occupied with her in the likenesse of an hare. I pray God it wer not some hongrye sorcerer of that Abbey. And he gaue her counsel to drinke of that water, whiche was vnto her euer after (the story saith) as a water well against al his busy assaults. If ye searcho the Hon Capgrave in vita Iuonis episcopi, ye shall find it a matter moze vncomely, than may with honesty be expressed.

The water.

English Notaries.

sed. Sainte Malstane of Bawburgh S. Mal,  
iii. miles from Norwich, was nether stane.  
monke nor Priest, yet holwed he (they  
say) to liue chaste without a wife, and  
perfourmed that promise by fastyng  
of the friday and good saintes bigils,  
without any other grace or gift geue  
of God. He died in the yeare of oure  
Lord a. D. and. xvi. in the thyrde Ca. 1016  
lendes of June, and became after the  
manner of Priapus the God of theyr  
fieldes in Northfolk and gide of their  
haruestes, al molwers and sithe solow  
ers seking him once in the yere. Loke  
his legende in the Cataloge of Ihon  
Capgraue, prouinciall of the Augu. Capgra.  
Nine friers, and ye shall finde there, y  
both men and beastes which had losse  
their prey partes, had newe mēbers  
again restored to them by this Mal. Membres  
stane. Mark this kind of miracles for  
your learning, I thinke ye haue sel  
dome red the like.

CA blasing starre, Canutus  
and Fulbertus.

In



The Actes of

1017

Astarre.

Canutus

Abbeys

Rome  
shot.

**I**n the yere of our Lord a thousand & xvii. appeared in the skye bi the space of iiii. möths, a most wonderful blasing star, in maner of a great burning beame, as sheweth Sigebertus and Habellicus. Many haue iudged this, to be the same star, which fell from heauen like a flaminge cresset, Apoc. viii. for the alteration of doctrine and of conuersacyon, whych in those daies chaunced in the vniuersall churche, and specially her in Englande. For Canutus a Dane, beyng the same yere constitute king of England, folowed much the superstitious counsell of Achelnotus than Archbysshop of Cantorbury, as witnesseth Polidorus, Fabiane and Carto. He builded the abbaies of S. Benets in both folke, he translated the stinking bones of Elphegus from London to Cantorbury, and prouoked the people to worship them. He went indiscretely on pilgrimage to Rome, & ther founded an hospital for english pilgrims. He gaue y pope most pzeious giftes, and

### English Notaries.

and burdened his land with an yereley tribute, called the Rome shot. He shzimed the bodye of Berinus, and gane both landes & oznaments to the cathebzall church of winchestre. Anonym<sup>o</sup> Bassar<sup>o</sup> quidam, Alphredus Beuerlacensis, & des. Richardus Liuisiensis. Dea, by the sozcerous inchauntment'es of that lechour Achelnotus, he feared dead mē, he iudged Monkes bastards to be hys owne chyldzen, he crowned an Idoll with the crowne of this Kealme, and beleued y Mary Chzistes mother no Fulbert<sup>o</sup> rished Fulbertus the Bishop of Carnote in Fraunce, wyth the mylke of her bzestes in his sicknesse. Radulph<sup>o</sup> Riger, Guilhelinus Palmesburiensis, Wernerus & Vincentius. See here what power the deuill hadde in thys kingdom of darknesse. The pzelates were able in those daies, to make the great pzinces of the world to beleue, y our lady gaue suck to an old byshop a Gene M. peres almost after her death, mark sucke, this poynt for your learning.

The conuetaunce of Pzelates  
in thys age.

But

The Actes of

A church

**B**At ye must consider that at Carnotus was a church of our Lady in building, which could not wel be finished without such clarklye conueyaunces. And by thys meanes became Canutus a great benefactuor therunto. The pzelates, as Bysshops, Abbots, and Priestes (for theyr commodity, ye muste wel knowe) were so good to this Danish vsurper (the chronicle saith) that they in receiuing him for theire king at Southampton, bitterly renounced by oth, the succession of theire natural Englishe kinge Etheldrede, causing the nobility to consent to the same. Yea, and to byngne the spightfull enterpryse of theyrs to full effect, they byzed a cruell traytoz, called Edricus, to slea king Edmond, & ronside his natural heyre, and caused Canutus to send his two sonnes Edmonde and Edward into Denmarke to be slaine, to extinguissh that succession or discent of Englissh blood, and so to ouerthrowe the maiesty of thys nation for theyr priuate commodity. Alphredus Beuerlacensis, Ranulphus,

Pray  
tours.

Pray  
times.

### English Notaries.

phus, Rogerus, Trevisa, Iohn Cap-  
grauē, Polydorus, atque alii historiogra-  
phi. By meanes of this Achelnotus al-  
so, an hundred talentes of siluer, and  
one talent of gold were geuen at Pa-  
pia in Italy, for the wythered arm of For Ido  
S. Augustine, therewith to augmente latrye,  
the Idolatry here in England. Guil-  
helmus Balnesburiensis *li. ii. de regis*  
*bus*. And as concerning Bury abbey  
afore mencioned. It was firste a col-  
ledge of priestes, founded by king E-  
thelstane in the yeare of oure Lorde. 925  
DCCCC, xrb. and now at the sute of  
Alwine bishop of Helman in South  
folke, it was chaunged by king Canu-  
tus, to a monasterye of Benets mon-  
kes, in the yeare of our Lord a D. and 1021  
xxi. the priestes with theyr wiues and  
children discharged. Chronicon Buri-  
ense, ac Ioannes Lelandus in commē-  
tario cygne cantionis.

**T**he Emperour ma-  
ried Canitus  
doughier.

## The Actes of

A chap-  
layne.

Conuey-  
aunce.

p; omoti  
ons.

**I**n the yere of our Lord a M. and  
rrrvi. Henry the second Emprour  
of that name, married Gynnylde  
the doughter of the aforesaid Canut<sup>e</sup>  
the king of England. This Henry  
had a sister, whiche was a professed  
nonne. So intirely he loued this si-  
ster of his, that oftentimes he woulde  
haue her to lie within his palace, very  
nigh to his own priuy chambze. In a  
winter night a soule chaplaine of the  
court laye with her, whiche had bene  
diuers times complained of afoze. In  
the morning, least his foting shuld be  
sene in the snowe newlye fallen that  
night, she toke him vp in her necke, &  
caried him out of the court towarde  
his chābze. The Emprour chanced to  
rise at that hour, as his custome was,  
to make water, & se the pageaunte. A-  
non after fel a bishoppe whiche the  
priest gaped for, & the gouernaunce of  
a nondye whiche the nonne desyzed.  
Wherupon the Emperour called them  
vnto him, thone after thother. Take  
y benefice to you (saith he to y priest)  
but saddle no more the nonne. And  
you

### Engliſh Notarres.

you the abbey (ſaith he to his ſiſter) & hoſe no more the prieſt. *Guilhelmus Palmesburiensis*, li. ii. de regib<sup>9</sup>, & *Ranulphus* lib. 6. cap. 21. *Polichronici*, & *Vincentius*. li. 25. ca. 18. *Speculi hiſtoria* lis. Here wer a couple of no bad gouer All holy. noꝝ in that ſpꝛitualtye, but all was chaſt religion, ſo lōg as mariage was abſent. Thus could the worldlye rulers than laugh vpon wickednes, and ſuffer vertue and ryghteouſneſſe to dwel vnder contempt with Chriſt.

### Two diuers examles foꝛ that age.

**A**nother nonne was there, at the ſame very time, whom a certain rich man toke out of the monaſtery & married, not far frō the ſaid Empror, becauſe ſhe complaind her ſhe could not liue chaſt. The biſhop of ſ dioces hauing knowledge therof, bi this Emprours aſſiſtence, diſſolurd that marriage, and ſente her againe to the cloyſter. Afterwarde thys man, whan he ſe his time, toke her oute againe, and kept her in houſe with hym.

The Actes of

A priest.

Saye  
masse.

Whore  
dome.

In the end they were both excommunicated of the bishop, and could neuer obtain their absolution. Antedicti auctoritas cum Johanne Trevisa. This Emperour had also in his Chappel a singing man, a priest, whiche hadde bothe a good voyce and was wel learned, but inordinately he loued a certain whoze not farre of, whiche was not vnknowne vnto him. On a daye to proue a maistrise, the Emperoure commaunded him to say Masse before him, which he vtterlye refused to do, for so much as he had lien wyth that whoze the night afore. If thou say no masse (saith the Emperour) I banyshe the both the court and countrey. I am wel contented, saith the priest, and so by and by with his fluffe departed. The Emperour with that, called the priest againe, and much commending his constancie, rewarded hym wyth the next bishoppricke that fel, auctoritas prefatus cum Antonino. Thus is whore dome much made of stil, but marriage (whome God left for an honest, yea & an holy remeadye for that dyscase) is not

English Notaries

not yet by the doctrine of S. Paule  
perswaded. i. Coz. vii.

**L**echery for lucre doth  
great myzacles.

**A**lwinus the byshop of Wynche- Alwinus  
stre in the yeare of our lord a. d. <sup>1044</sup>  
and cliiii. was of S. Edward the  
king committed with imprisonment,  
to the cramynacyon of the clergye, for  
beyng to samylar with Emma hys  
mother, or for lyenge with her whe-  
ther ye wyl, & she put to the nondry  
of Warwell tyl the day of her purga-  
cyon. It was layd to her charge (saith  
Holidorus) that she of myschefe hadde  
married Canutus the Dane whiche Emma.  
was a cruell enemy to the land, conse-  
quently that she had nothyng holpen  
but rather hindred her naturall chyl-  
dren in eryle, whome she had afore by  
kyng Etheldrede, and synally the ru-  
mour was, that she had desceytfully  
sought their destruccyons to pferre  
the Danysh bloude to the crowne of  
England, to the greate derogacyon of  
the same. Ricardus Diuisiensis reporteth,  
that Robert the archebyshop of Can-

D. i.

terbury



## The Actes of

A trape-  
tour.

Pyra-  
cles.

An epy-  
ote.

terbury gaue euidence agaynst her,  
that she had consented to the murther  
of her elder sonne Alprede, & pꝛocured  
poyson for her yonger sonne S. Ed-  
ward, and that she had toynded herselfe  
in that treason with her louely pera-  
mour the byshop of Wyntchestre afoze  
named. But se what folowed in the  
ende. After she had ones comuned  
with the spirituall pꝛelates, & gyuen  
vnto S. Swythunes abbey in Wynt-  
chestre, the possession of ix. loꝛdeschypps  
oꝛ mayners, she was able by helpe of  
S. Swythune to go barefoted vpon  
ir. burnyng ploughe shares of Iron,  
for that byshoppes tꝛyall & hers. On  
iiii. for her self, & .one v. for her swete  
louer, and to do other myꝛacles besy-  
des. But ye must first cōspyre, that she  
was boꝛne ouer them betwix. ii. by-  
shoppes, which knew afoze hand how  
to qualify those heates. & that the king  
beyng a simple man, was caspe to de-  
ceyue. Ricardus Diuisciensis. Guilhel. Mals-  
mes. Marianus Scotus Thomas Rudborne, Jo-  
annes Capgrauc post vitam Vi lliam, & Ro-  
bertus Fabian, parte. vi. cap. ccx.

Saint

### English Notaries

**E**dwardes bolweth chastyte  
in bedde.

**R**epozted it is in the legende of  
lyes whiche was worite with  
solemnyte to be redde in tem-  
ples of the Papysses, that after thys **Edward.**  
kyng Edward was married to Ed-  
itha the daughter of earle Goodwine,  
they bothe beyng together in bedde,  
bowed a perpetuall chastyte, & therein  
perseuered to the ende of their lyues.  
There contynued in them (sayth the  
legend) a coniugall loue wout consu-  
gall act, and sauorable imbracynges  
without the deflouryng of virginite.  
As thoughe marriage were an en-  
traunce into vyolent whozedome, and **Marry,**  
a fylthy deflourer of virginite, which **age.**  
rather sacrificieth it to increace to gods  
honour, as in Abrahame & Sara, Za-  
chary and Helysabeth. For in them  
was marriage a greate blessing of  
God, Genesis. xxi. and a waye of  
ryghteousnesse wythoute repproue.  
Luce. i. as it is in all them whiche be *Legenda.*  
of lyke sayth. Edward was beloued  
(sayth the legende) but not corrupted.

D.ii.

Editha

## The Actes of

Editha had fauer, yet was she not touched. As a newe Abisag, she warmed the king with love, but she loued him not by lecherouse luste. She delected him with swete obsequyes, yet made she him not pliant to fleshly desyres. In the same lowly legende mozeouer is it wytten, that this Edward called marryage a fearfull myhwacke of maydenhede, comparynge it to the feryr fornice of the Caldeanes. Dan. iii. to the mantell, whiche Ioseph left in the handes of an whoze, Gen. xxxix. to the lascyuous outrage of the il. false priestes, whiche would hane oppressed Susanna. Dan. xiii. and to the fylthy inticementes of drunken Holophernes towarde sayre Iudyth the seruaunt of God, Iudith. xii. Of a far other spete was S. Paule than was this Edward, whan he called the married Cozinthians a chaste birgin coupled to Ch:ist for their Ch:isten beles sake. ii. Coz. xi.

Blasphe-  
my.

S. Paule

The Chronycles confuteth this  
deuplyly dreame.

English botaries.

**F**or a confutation of thys practysed fable & most deuyflysh error, let vs se what the Ch20. Erroure. nicles sheweth of the matter, whiche contayne much moze truth than their quere legends. Ricardus Diuisiensis saith, that by feare & terrour of death. Edward was compelled to the marriage of Editha. And Politozuz reporteth, that for the hate of her father, whiche had slaine his elder bzother Alphrede, he vtterly refused her agayne, seyling her goodes at his pleasure. Kanulph<sup>9</sup> Testimo- and Anonymus sheweth, that he de- nies, priued her of all quenely honour, and put her into the abbey of Marwell, with one only mayde to wayte vpon her, so commytting her to the streight keeping of the abbess there. Wylliam of Malmesbury and Marianus Scotus sayth, that after he hadde married her, he neither put her from his bedde Editha. nor yet carnally knew her. But whether that was for hate of her kyndred, or in purpose of chastyte, they can not diffine. And Robert Fabiane cōfesseth the same in his ch20. part. vi. ca. ccx.

### The Actes of

**Hypo-  
crites.**

**Exam-  
ples.**

**Subiec-  
tyon.**

These testimonies considered, se what  
sure ground these oyled hypocrites  
the monkes and the pzielles haue to  
aduaunce in Edwardes their sodomy-  
tycall chastyte agaynst Goddes fre in-  
stytucion, magnysfenge his wyfe to  
the starres in their Letanyes, wyth  
*Sancta Editha ora pro nobis*. Johan  
Capgrane rehearceeth, that the peeres  
of his realme had perswaded hym to  
marry, that his owne lawfull chyldren  
might succede him in the gouernance  
thereof, to the Godlye quieting of the  
same, as byd Dauid, Salomon, Eze-  
chias, Josias, and other holye kynges  
of the Hebryes. But se what plage  
sollowed of thys Edwardes hypocresy  
by the peruerse counsell of those ydell  
whysperers and lecherouse leaders.  
Suche an whores byrde, bastarde,  
straunger, and enemye obtayned the  
crowne, as brought Englyshe people  
in moste myserable subieccon, that  
wele was he which within his owne  
nacion might say. I am non Englysh  
man. *Ranulphus, Mattheus Paris, Capgrane,  
Fabianus, & Polidorus,*

## English botarles.

**A** voyce hearde , but not  
much regarded.



**N**euerthelesse it is redde of A voyce.  
thys Edward, that lyeng  
on hys Deathe bedde , he  
hearde this voyce in a dre-  
me. The iniquitye of England (of the  
Cleargye it woulde haue sayde) pro-  
uoked God to wyathe.

The Priestes haue stwarued from  
the Loydes Testamente , and wyth  
poluted harte and handes do their of-  
fice vnpurelye. These be no naturall  
shepheardes, but hyred straungers. Straun-  
gers. These defende not the flocke, but suf-  
fer the Wolfe to take hys pleasure of  
theym . They onlye seeke the Wyke  
and the Walle, the sheepe they care  
not for, that hell is now readye to  
swallowe them in bothe.

The guides of the people are be-  
come vnfaithfull , nerte company-  
ons to Theues and robbers of theyr  
countrey. Neyther feare they God,  
nor regarde the lawe . The veritye  
they hate, the righte they contempne,

## The Actes of

**Prelates.** and crueltye they onely regard. **Prey.** ther haue the Prelates ryghteousnes noz their Chaplaines and Curates a ny godlye discipline. Therfoze wyll the Lord whet hys swerd, hys bolwe hath he bent and made it readye. Hys yre and indignacion will he shewe to the people, and send them ill aungels to bere the, accordyng to his appoyntment. All this and muche moze hathe **Jhon Capgraue**, in *Catalogo sanctorum anglicorum*. Yet were not those lecherous lubbers by these soze warnynges amended. But this Edward they exaltd about the mone, and soz his vnprofitable chastity (yea moste hurtfull mischese vnto this wholye realm) they haue euer sence placed him next **Mary** the mother of Christ and the holpe Cuangeliste **Jhon**. Neyther omitted they **Editha** in their Letanies, noz yet **Gemma** his mother in their commendacions, which had bene so depe ly in leue with **Alwine** the forenamed bishop of **Winchester**, that he bothe forgate him and his brother. **Richardus** *Diuisensis cum ceteris autoritus.*

**Lubbers.** **Prewe**  
**saintes.**

The

English Notaries.

The Papacy, or doze of Cardinall  
nalles, and Swanus.

Gregory the. vi. about the same Gregory.  
time, found the Papacy so im-  
poverished, and the possessions  
therof so deminished, by the lecherous  
rule, ryot, and excesse of his bawdy pre-  
decessours, in the yeare of oure lord a  
D. and. rlvj. that he had nothing left<sup>1046</sup>  
him, to sustaine his owne holy fath-  
red and his Cardinales with, in the  
religion of spirituall ydlenes, but the  
bare offeringes and a fewe rents ther  
besides. *Gulhelmus Malmesburienfis de res-  
gibus, Vincentius, li. xxv. ca. xxij. Ioannes de  
columna, & Antoninus parte. ii. tit. 16. ca. 1.*  
About this time (Jhon Carion saith)  
the glorious name of Cardinales ca- Cardy-  
me into an vse, estimation, or fame, nalles.  
and so was noysed abrode. Whose  
proude estate to maintaine in all vo-  
luptuous pleasures, this Gregorye  
toke in hand the material sword, and  
did therewith suche murther and mys-  
chefe, that the Prelates they selues  
denied him christen buriall. *Ranulphus  
cestriensis, ac platina in Vitis pontificum.*

Swanus



The Actes of

**Swanns** Swanus the first sonne of Goodwine  
the Earle of Meſſarons & of Kent,  
lay many times with Edgine the ab-  
beſſe of Leof, about the yeare of oure  
1049 Lord a D. and. xlii. minedinge in the  
concluſion to haue married her. And  
was therfoze compelled of kinge Ed-  
ward to fle the realme of England, in  
to Flanders, til ſuch time as his peace  
wer pzocured by Aldzebe than archbi-  
ſhop of Dozke and biſhop of Worce-  
ſter alſo. Therupon in his retourne  
he ſue Beozne his owne vncle, for y  
he had therof accuſed him. At the laſte  
**Penance** was he ſent to Hieruſalem in penāce,  
and died in that tourney towardeſ Li-  
ria, of a cold. *Marianus Scotus, Ranulphus,*  
*li. 6, ca. 23. & Fabianus, par. 6, ca. 112.*

**Calumbus** the pzieſt, and the  
witche of Barkely.

**Palūbus** **P**alumbus a Pzietſt at Rome, a  
great ſecromancer & a migh-  
ty woꝝker of knaueries ſpiritu-  
al (which after ſome woꝝters, hadde a  
pope to his ſon) woꝝought innumera-  
ble

### English Notaries.

ble sozteries and legerdemaines of lechery for the holy chaste prelates ther, to bring every mans wife, daughter, or servaunt that they coueted, to their beds in the dark. So conning he was in his seates of conueiaunce, & myght do so much among the spytes of benerye, that if an other woorkeman of Deuyls. his speculation, had sent fourth a deuyl of that science, he could cause his deuill to supplant that Deuyl, and so conuey the woman where hys mynde was to bestow her. Which in conclusion set the Deuils at variaunce, and made them cry out of God for so long time suffering that Palumbus in his wickednesse to raig. And whan this holy Massemonger shuld die, he cut of his own members (as is afoze reher- sed) and gaue them to the deuill, bique. Members thinge his euell deedes) whyche were mischeues vnspeakeable) to the holye Church and city of Rome. Anonymus, Guilhelmus Malmesburiensis li. ij. de regibus, Vincentius, li. 25, ca. 29. Ranulphus li. 6. cap. 26. & Antoninus par. 2, tl. 16. ca. 7.

A lyke

### The Actes of

A like example finde we in our Eng-  
lish chonicles, of *Hepla* the woman  
of *Barkelley* in *Barkelhyre*, whyche  
was both a witch and a baud, know-  
**A** *witche.* yng all necessarye seates in spirituall  
prouision at nerde. As thys woman  
was deade (whyche had alwayes bene  
a frend to holy church) the deuyll rode  
**P** *asses.* away with her (they say) vpo a blacke  
horse. Forty masses a day with other  
good suffrages, prouided by her sone  
and doughter an holpe monke and a  
sponne, were not hable to stoppe that  
passage. *Guilhelmus Malmesburi. li. 2. de res-  
gibus, Ranulphus li. 6. cap. 25. Fabianus par.  
6. ca. 213. Vernerus, & Hermannus Schedl.*  
**H** *olpe* In these ii. examples ye may behold,  
**churche.** what wholesom study holy Church  
had in those daies, and what labours  
the ghostlye gouernoures toke vppon  
them, to obserue theyr solempne bolw  
of chastity, which may not yet be dys-  
pensed wyth.

**O**ther chaste myzacles about  
the same time.

English Notaries.

**I**n the yere of our Lord a M. and 1053.  
 I was a solempne fatherlye Priest  
 in Ireland, pretendinge muche  
 sobernesse, kept a great schole of lads  
 and yonge wenchēs, And soz so much  
 as he had thoyne some of those wenchēs  
 ches and apparelled them lyke boyes,  
 the moze aptly to come to the fleshye  
 occuppyng of them, he was anon af-  
 ter perceiued, taken, and with shame  
 bannished that land. Marianus Scotus,  
 Kanulphus, & Trensia. li. 6. cap.  
 24. This feat hath bene amonge oure  
 notaries muche practysed in tyme of  
 their prodigious heates, as an holpe  
 spiritual remeady. Victor the seconde Victor. ii.  
 Romishe Pope of that name, in the  
 yere of our Lord a M. and lvi. held a  
 generall synode at Florence in Italy,  
 wheras he deposed many bishops and  
 abbottes soz simony and fornication,  
 Guilhelmus Malmesbury li. ii. de pō-  
 tificibus, Kanulphus. li. vi. cap. rriiii.  
 Martinus carsulanus, Platina & Jo-  
 hannes Stella. A subdracon (they say)  
 which ministred to hym at Masse, put  
 venim

## The Actes of

**Poyson.** benin in his chalice, and so poysoned him for his laboure Benno Cardinall, & Valerius anselm<sup>r</sup> ryd. Edward the son of king Edmond Ironside had ii. daughters being in erile. Margrete and Chyristiane, Margarete was godly married to Malcomus the kinge of Scots, and had viii. childzen by hym, of whom iiii. raigned as kynges after Chyristian him. Chyristiane by counsel of lasciuious monckes, became a superstitious Ponne abhorring mariage, as Polidorus reporteth her, by their doctrine of deuils in hipocrisy, so becomminge a folish birgine, or els a mete damsell to serue them in the darke.

**They** langh at lechery, that frowne at marriage.

**Of trauels.**

Euery yet came plage of mischefe to this realme, that the Prelates haue not turned to their ppyuate commoditie, & finely laughed and sported therat in the end. To promote the Danish bloud to the crowne of England, they sought vnnaturallie to deuoyse

### English Notaries.

From the English blud rial, & through  
 fine conuclauce broughte it well to  
 passe, as is witten afoze. And whan  
 it was restozed againe in Edward,  
 they thze him into such a cold of ypo **Hypocrisy**  
 cressy, oꝛ simulate chastity whether ye  
 wil, that he died without issue to geue  
 place to the Rozmains our most gre-  
 nous enemies in the base bloude of a  
 bastard. And se what a toy they made  
 therof, to shewe them selues no lesse  
 ioyful of his baudy conceptio in hoze-  
 dome, than the people of Jury Iwer in  
 the blessed natiuity of holy Zhon Bap-  
 tist in godly marriage. As Robert the  
 Duke of Rozmandye (saye they) rode **Duke Ro**  
 through the towne of Faloy, he be- **bert.**  
 held a skinners doughter called Arlet  
 daunsing among maidens, whome he  
 toke with him from thence to his bed  
 soz her belotics sake, And as he was  
 comming towarde her, to accōplishe  
 his fleshy desire, she rente her smocke  
 from the chinne to the feete, to make  
 rōume soz hym. And as he enquired **Boothels**  
 what she ment therby, she made hym  
 this pꝛety answer, say they.

### The Actes of

It were neither fit nor comelye, that the nether part of my smocke should be turned vp, and so touch the lippes of my Lord. At this mery sentēce the duke had great sport, and so haue the prelates had euer sence, for they caused it to be registred, holy matrimonye scrowned at and euermore sette at A bastard nought. At this filthy fit was William bastard beget, whiche was afterward called the great conqueroure of Englande, to the greate misfortune, yea, to the bitter shame, confusion, and vndoing therof in those dayes, he being a straunger, a misbegotten, and so cruel a tyrant, as in the wrath of God he sheweth him self there, for the punishmente of their sinnes. Anonymus, Guilhelmus Malmesbury li 3. de regibus Vincenti<sup>9</sup>, li. 25. ca 30. Ranulphus. li. vi. Capitulo. xix. Fabianus. par. vi. Capitulo. cxi. & Polydorus. li. viii.

Of Stigandus a lecherous monke  
with like companyons.

Sti

English Notaries

**S**tigandus an hypocrite, couer-  
touse, lecherouse, and vnclear-  
ned, whych had defyled hys sa-  
thers bedde, Johan Capgraue sayth, &  
byuerly oppressed the poore, for hys  
good rule keepinge about the yere of  
our lord a .M. and litiij. bycame byshop  
of Shirborne than of Wyndchestre &  
synally archebyshop of Canterbury.  
He made hauock of the churches good-  
des, and spent them in most prodygy-  
ouse folthynesse. And as wytrielseth  
Wylliam of Walsesbury, *ll. ij. de ponti-*  
*ficus*, vnniete was he rekened to be a  
byshop in those dayes, that could not  
tuffe it out with all pompeuse aparel  
horses, galaunt seruautes, wanton  
meates, and women, in all lecherie &  
lewdenesse. And as they were sumty-  
mes cast in the tethe, that their conuer-  
sacion was not accordeinge to the A-  
postles lynes, they made a moke at it  
commonly excusynge themselves by  
this hombly verse, *Nunc aliud tempus, alij*  
*pro tempore mores.* Nowe is it an other  
maner of tyme than was than, and re-  
quyret a far other fashon of liuinge.

C. i.

Ma.

Stigandus.

1054.

A byshop.

Terius.



The Actes of

*Marianus Scotus, Ranulphus. lib. vi. ca. xi  
iii. Fabianus par. vi. ca. cxiij. & Polidorus,  
li. ix.* Aboute the yere of oure Lord a  
M. and. lxxii. one **W**ylliam byshop  
of Durham dyspossessed the prestes of  
the College of cathedrall Church of  
Durham bycause of their wyues, and  
placed the monkes there in their col-  
leges, as witnesseth *Polidorus li. ix. An-  
glice historie*, as he had heard, that king  
Edgare had done longe afoze in the  
churche of Cestre. **O**liver a monke  
of Walmesburp, of some authours cal-  
led Elmer, was at the same tyme so  
welle seane in Pecromancye, that he  
coude with wynges flye abroad and  
wozke many wonders *Ranulphus lib. vi.  
cap. xxviii. Vincentius, Naclerus & alii.*

**S**aint Frelwydes, and West-  
minster sanctuary.

1060.  
**E**dward.

**I**n the yere of our Lord. M. and  
lxx. was that church of S. Fride-  
wyde in Orford given unto the  
monkes by the chaff kyng Edward, of  
whom we haue spoken afoze, at the re-  
quest of Pope Nicolas the. ii. in recom-  
pence of his pilgrymage that he wol-

### Englyshe Notaries.

ed to Rome, the prestes with their wi-  
ues displaced bitterly. Yet was it after  
warde restored to them againe by hys  
succesour kyng Haralde, which with  
other lyke matter agaynst oure prela-  
tes, cost him parauenture his lyfe, the  
monastery at the last consumed wyth  
fyre. *Ioannes Capgrae in uita Frideswide.*  
Thys Romyshe Antichrist Nicolas, Nicolas,  
constituted kyng Edward hys by-  
car here in England, bycause he was  
a chaff bolwer, that he and hys succes-  
sours shuld se that hys sodomitrouse  
chastyte were well there maynteyned.  
Moreouer he gaue freedom to the sanc-  
tuary of Westmynstre for theues and  
for whores, not only to be vnto them  
a place of refuge, but also a sauegarde  
from punnyshment for terme of their  
liues. *Ioannes Capgrae in uita Eduuardi  
cum alijs autoribus.*

O ghosly founders of chastyte Thys  
greate patryparke of Sodomic, sente  
fourth Petrus Damianus a monke Petrus  
and Cardynall, to preache S. Grego. Damian<sup>s</sup>  
ries Dyaloges agaynst married pre-  
stes. For he afterwarde wrote a boke,

C.ii.

An.

## The Actes of

Antonyne sayth, par. ij. ti. xvi. ca. viii. De dirptione nuptiarum, of the takynge alwaye or utter dysoluyng of marryage. Tritemius mencioneth also, that he wrote. ii. bookes agaynste married prestes, one de incontinentia sacerdotum, another de clericorum uxoribus, and ii. for the vnmarrýed monkes, the one called regula solitariorum, the other de monachorum profectu.

¶ Berengarius, and the synode  
of Winchestre.

Berengarius.

**M**ache a do had Berengarius Turo-  
nensis the archidiacon of An-  
gew, with the foresayd Popet  
Pyrolas, for Christes naturall pre-  
sence in the eucharistickall breade, whi-  
che he had in open preachynge and  
disputacyon denyed, callynge bothe  
hym & his masmodgers pulpifices, that  
is to saye, fleshe makers, in hys boke  
de Eucharistia. Cruely not an holy chur-  
che. che (saythe he) hane the veryte proued  
that congregacyon, but a malignaunt  
churche, a counsel of vanyte, and the  
very seate of Sathan. Lanfrancus contra  
Berengarium. Whych oppynyon he after-  
ward

### English botaries.

ward compelled him to recant, not by  
force of argument, but by terrour of  
cruell thzettepnges. Notwithstand  
ynge he returned agayne, persystyng  
moze ströge than afoze. Anon after in  
the yeaere of our lord: a M. and lxx. in 1069.  
the generall synode at Wynchestre, Wyncheste  
were manye byshoppes and abbotes  
deposed by the legates of Pope Alexan  
der the seconde, for yll rule keepyng in  
bankettes of baudry. Amonge whom  
Stigandus was one, which miserabli  
dyed in pzeison. Ricardus Diuifensis, Gulla  
bel, Malmesbu. li. i. de pontificibus li. vii.  
Ca. i. Fabianus, & Polidozus, li. ix.  
This Alexander made a constitution  
generall, that none should heare the Alexan  
masse of a pzeist, whiche kepte a com  
cubyne, vndze payne of excomunica  
cion, meanyng a marryed wyfe. Gra  
cianus monachus in volumine decre  
tozum, Wernerus in fasciculo tem  
porum, & Jacobus Bergomas. Met  
granted he that pzeistes sönes might A proui  
by the Apostles autozyte receyue holy so  
orders; whiche includeth contradicci  
on. Idem Gracianus,

The Actes of

**Lanfrancus** and his lowlye  
legerdemaynes.

**Lanfrancus.**

**A** Ponge monke assyfyng Lanfrancus the archbyschoppe of Canterbury at hys masse, not farre from the thynne of Dunstons, beheld a swarm of peuples, and was suddenly possessed of one of them. Anon he opened bys mouth, and bittered the good rule of his lecherouse bretherne, suche matters (saye the flozpe) yea, so abhominable and sylthye, as are not

**A counsel**

to be spoken. When were they all called to the chapter house, where as it was among them decreed, that all the holpe bretherne should be shynen of Lanfrancus. Wherby thei wer anon so newe bournysed, that in their res-  
titue the deuyll had nothyng to lay

**Confessio**

agaynst them. For the vertue of confession and absolucyon is suche (they saye) that it taketh from the deuyll both hys wyttes and remembraunce, that he hath no longer any power to accuse them. Forget not this woordes manshyp, but marke it well. And good

was

### English botaries.

was the foresayd Dunstane (they say) Dūstane.  
to this Lanfrancus, that. iiii. scoye ye-  
res after hys death, he taught hym  
how to recouer againe the possessions  
and landes pelfered away by the kin-  
ges from hys archebysshoppe. He Dead mē  
made open vnto hym (if dead men  
maye speake) the craftes of all hys ene-  
myes, and shewed good wayes to reco-  
uer at their handes, & to auoyde their  
cautels. *Iohannes Capgrau in vitis Dun-*  
*stani & Lanfranci, Vincentius li. rro. Ca. xxx*  
*vii. & Antoninus par. ij. ti. xvi. ca. x.* The  
whiche Antoninus sayth, that Lan-  
francus played the same parte againe  
at Rome, suche tyme as he impugned  
there the doctryne of Berengarius,  
concernyng the sacramente. For the  
whiche lordely acte, Pope Alexander  
gaue hym. ii. mantels o; Legates robes  
one of honoure, an other of loue.  
*Ranulphus cum ceteris autoribus.*

¶ Byshoppes chaunge  
their seates and  
tyles.

¶

The Actes of

Bishop,  
picks.

1068,  
An othe.

1069.  
A strife.

**I**n the daies of kynge William the bastard, the Popes bastarde bishops here in England, changed their seates and titles, from the meane villages to the moste famous cities of the realme to appraire moze glorious in the raigne of theyr father Antichrist. As from Dozcester to Lincolne, from Lichefelde to Westchester, from Thetford to Norwich, from Eborborne to Salisbury, from Wells to Bathe, from Elyton to Exeter, from Selwey to chichester, with such like. And this was done (some writers saith) in the yere of oure Lord a M. and lxxvij. by a decre of the Popes canons. Ranulph<sup>us</sup> li. f. ca. lii. Under the same kyng also a solempne othe, and profession by wytyng to the bastarde bishop of Rome was demaunded and taken by his vicar Lanfrancus, in the yere of our Lord a M. and lxx. and so euer after continued from thence fourth. A soze strife befell in y same self yere, betwene these bastarde bishops, specially betwene Lanfrancus of Cauntozburge, and Thomas Norman

### English Notaries.

Norman of Porke, whiche of them  
shuld be highest in that mistred king-  
dome of idlenesse. And as they met at  
Rome, they fell into a great disputa-  
tion of that matter afoze Pope Alex-  
ander. Whereas Lanfrancus, to amed  
his owne matter, proued the sayde Lanfran-  
Thomas to be a priestes sonne, Re-  
cus. migius the bisshoppe of Dorset beyng  
present, whiche (Fabiane saith) was a  
priestes sonne also. In the ende thys  
Lanfrancus, by the help of Aristotles  
logicke, Gregories old constitucion,  
and the Popes authorite, obtayned  
both at Rome and at Winesore in  
England, that Cannterbury shoulde Canto-  
bury. rity ouer the sea of Porke. He y<sup>e</sup> will  
bchold the mad folishnesse of this dol-  
rish disputacion, let him loke Willia  
of Malinesbury lib. 1. de pontificibus, Ra-  
nulphi Polychronicon, lib. 7. cap. 2. Antonis-  
mum, Fabianum, atque Polydorum, li. 9.

An old bandye bishop slaine  
of a wench.

In



The Actes of

Walter.

1070

**I**n the dioces and citi of Berford  
was a gray headed bishop, cal-  
led Walter, that inordinate-  
loued a yong wench ther, which was  
a very connyng chempster, in y<sup>e</sup> yea-  
re of our Lord a .m. and lxx. Yet remem-  
bering in him self (saith the story) that  
nothing was moze vnsemyng, thā an  
old dotting sole, specially a bishop, so  
to rage, oftymes withdrew from fol-  
lowing that affect. At the laske as the  
deuill woulde, she entred the bishops  
bed chamber, by enticementes of hye  
chamberlaines, the pretence beinge,  
that she shoulde there cut them oute  
shyrtes and napkins. And as she was  
in doing her worke, those pryncy pro-  
uyders attoyded, and the old balwy  
bishop came in, as was appoynted.  
He fel to the talk of as fine brothelry.

**A wench.** as any crafter man in that art might  
bitter. And whan that wold not help,  
he fel to her by force, wrastlinge and  
tombling with her for the best game.  
**Ouer- come.** But se what folowed immediatly. As  
she perceiued her self ouercomen, and  
that she was no longer able to with-  
stand

### English Notaries.

And his lecherous purpose, he thrust  
her sharp speeres whom he had in her  
handes, up into his share or under his  
prync members with violence, and so  
sue that Babylonish boze, or two boz  
ned got of the deuil, as chaste Judith  
did Holiphernes. *Guilhelmus Malmes. li.*  
*4. de pontificibus, & Ranulphus. li. 7. ca. 2.*

A common practise of chaste religion A praes-  
kepinge, haue this bene amonge the tise.  
horned prelates and oiled prestes in  
al ages of Antichrist. Would god those  
ydle bellygoddess had alwaies in that  
filthy occupying bene thus worthely  
handled. For than had not the world  
ben so depely deceiued in them & their  
knaueries.

Cecilia king Williams daughter,  
and Thurstinus.

**M**attheus Westmonasteriensis Cecilia.  
in the floures of histories, and  
Polidorus Vergili<sup>9</sup> in the .ix.  
boke of his chronicle, reporteth y<sup>e</sup> Ce-  
cily<sup>e</sup> y<sup>e</sup> daughter of king William ba-  
lard, professed her self a nun in y<sup>e</sup> yere  
of

**The Actes of**

**1075.**

of our Lord a D. and. lxxv. to serue y<sup>e</sup> deuil in the monkes hipocrisy, and in the burninge heates of Sodome. So daintye mouthed were these greaspe grout heades, and so craftye in they<sup>r</sup> generacion, that they could finde out kinges daughters to serue their luses, and yet appere chaste gosslye sa-

**Thursi,**  
**nus.**

**1083.**

thers to the world. Thursin<sup>o</sup> a monk of Cane in Normandy, was of the said king William, constitute Abbot of Glaffenbury for a great summe of Mony, in the yere of our Lord a D. and lxxviii. This holpe Abbot consumed the substance and possessions of that rich abbey, in al kindes of lecherie and other prodigious filthynesse.

**A batail.** On a time there fel betwene him and his monkes, a great strife, for that he had restrained their accustomed fare. He brought in men of armes to defend his cause, the monkes laide about the like pretye men, with stoles, pottes, and candellsticks, till the warrours heades were wel sauerdly broken.

**liii. slain.** In the ende of the bataille were soure monkes sounde slaine, and xliii. greuously

### English Notaries.

woulde wounded, their bloud flowing  
on the pauement Henricus Huntington li.  
6. Guithel, Malmes. li. 2. de pontificibus, Mat  
theus Paris in historia anglorum. Ranulphus,  
li. 6. ca. 3. Fabianus, par. 7. cap. 223. Was  
not this (thinke you) a religious rule?  
Had it not bene muche pitye, but the  
commens of this realme, hadde bene **Comens**  
beggered for theyr maintenaunce: be  
ing such ghostlye bowlers: O blynde-  
nesse and madnesse of vngodlye go-  
uernours.

Hildebzande by sozcery and murther.  
obtaineth the papacy.

**H**ildebzandus a monke of Clu-  
ntake, being high archdeacon Hildebzã  
of Rome, was taught the arte **us.**  
of Necromancy by Theophilactus a  
foze mencioned, whose custome was  
in wilde forrestes and on high hilles,  
to do sacrifice to deuils, and by magi-  
call art to make women bothe to loue  
him and followe him. Other instruc-  
toys he had besides (saith the Cardinall  
Benno

## The Actes of

**Benno** whych had bene Syluesters  
**Disciples** dysciples, & wer most conning in that  
 speculacyon, that is to saye, Laurence  
 an archebysshop, & Johan Cracyan af-  
 terwarde called Pope Gregoꝝy þe fyrst  
 In shakynge hys sleues oz myttaines,  
 to drlude the eyes of the symple, many  
 tymes he sente oute sparkles of fyre,  
 which was iuged a wonderfull myra-  
 cle, & a signe of holynesse in hym. For  
 so muche as the deuyll sayth **Benno**  
 could not persecute Christ in the open  
 face of the worlde, he sought fraudu-  
 lently to deface hys name & honour,  
 by thys Hypocryte and false monke  
 Wyldb:and, vnder a monastical coate  
 and coloured pretence of religion.

**Aduersa-  
rye.**

**bis. Do-  
pes poe-  
sened.**

Thys Judas got of his maister pope  
 Gregoꝝy the sirte, to be the highe ke-  
 ward of Saint Peters aulter, and so  
 receiued the offeringes of pilgrimes,  
 til all his bagges were ful. Than hy-  
 red he one Gerardus B:azut, a man  
 geuen to mischeues incomparable.  
 This sorcerous worker to make hym  
 pope, in the space of .xiii. yeres, popse-  
 ned

### English Notaries.

ned. vi. of his predeceffours one after another; that is to fay, Clemente the ii. Damasus the. ii. Leo the. ix. Victor the. ii. Steuen the. ix. and Benedict the. ii. his own self poisoned and violently murdered Alexander the ii. in prison. Thus by greates & outrageous murders he enioyed the A murthe papacy, & was called Gregory the. vii. rer. his fyrst ordinaunces were these. He transubstanciatiated the Eucharistickall bread, condemned the mariage of prestes, & comaunded monkes to abstain from flesh, *Valerius Anselmus Rid.*

### The first busie buildinges of this Hildebrande.

**B**Enno Card'nalis reporteth of Practises this hellish Hildebrand, that in the fyrste entraunce of his Romishe Papacy, he had all these deuelyshe prouisions to woozke bys myschueues with. The scriptures he had so trained with the rules of logycke, that by them he was hable to maintaine all falshead.

The

### The Actes of

The tempoꝛall powꝛs he pꝛouyded  
by all flattery, false frendſhip, giſtes,  
and other ſubtile meanes to depꝛeſſe.

**A** traitoꝛ he had foꝛ moꝛe his ſecreat ſpies and  
traiterous ſearchers in the Empeꝛoꝛs  
eꝛ euery great pꝛinces houſe, to know  
thynges to his mynde. After demaunds  
and anſwers againe from deuyls, he  
toke vpon him to pꝛophecy lies in hi  
pocriſy. His exꝛecuting tyꝛannye was  
ſuch, that his ennemies he neuer ſpa  
red, but gaue them death without re  
miſſion, to the terrifyng of others.

**D**eulls. And alwaies he had about him a boke  
of Necromancy, with a nombꝛe of de  
uilles to woꝛke ſcates to hys Papall  
pleaſure, as the good Emperour He  
ry the fourth perceiued in thoſe daies,  
moſte ſhamefull abuſes, to growe in  
the churche, he laboured by all waies  
poſſible to abolith them. He ſecluded  
ſciſmatikes, ſuſpended ſimoniakes, ſup  
ꝛeſſed ſacrilegers, puniſhed perſu  
rers, baniſhed baudes, impꝛiſoned de  
ceiuers, and condemned ydolatoꝛs.  
This perceiuing Hildebrand, which  
was a Religious maintainer of all  
theſe

### Englyshe Notaries.

these, sought by his prey traytours  
to dyspatche hym. And on a day why-  
les thys vertuouse emproure was in  
prayer, he hyzed a despertate knaue  
to laye stones of great wayghte vpon  
the rouse beames of the temple ryght  
ouer hys prayenge peiwe, and to lete  
them fall vpo hym to hys bitter destruc-  
tyon. But se the ryghteouse hande of  
God. One of those stones beyng moze  
than thys wyetche coude well rule, God stry-  
ke hym downe to the grounde and  
so slewe hym. keth.

Other practyses in myschese, of  
the seyd Hyldebrande.

**A**d whan he perceyued that this  
way wold not take, than sought  
he out an other myschese by co-  
lour of religion. He made an extreme  
and terryble acte agaynst all them  
had entered anye spirytuall promoci-  
on by simony, and sent out commissy-  
ons vpon the same, his self beyng the  
greatest symoniake that euer was on  
thys earthe. Whys had a great hyne ii. cantels  
of holynesse, and is no lesse indged of a  
great nombze of the byshoppanes, yet

F. i.

was



### The Actes of

was it to.ii. most myscheuouse endes. The one was, that he myght thereby confounde all those that sauoured not his waies. An other, that for errecucion of that acte, the good Emperoure myght runne into the depe hate of the clergy, that they mygbte also seke his vndoynge. For the relygion of this Hydebande, was neuer other than treason, neither was his doctrine any other than deceit of the deuyll. On a time after many sozerouse incantacions, he demaunded of that God which he thought he had made of breade by vertue of transubstanciacion, by what kynde of myschefe thempour myghte be destroyed. And whan he ones perceyued, that that God of his coulde make hym none answer, as the gods of the paganes dyd, and as his samylar deuyls would do, he thzewe hym with violence into the fyre. As Ioannes Portuensis openly declared at Rome in the church of S. Peter. The same day Beno sayth) that he openly cursed the good Emprour, his chayre that was most strongly made hys a sondre in two

Sozerer

God  
bzent.

# Englyshe Notaties.

two in token of the great scyſme whiche therupon ſolowed, Sigebertus conſpyrmyng the ſame by an horrible earthquake. All theſe examles hath Benno in uita hildebrandi, Barneſfridus Vrſpergenſis, Mattheus Pariſienſis, Hulricus Mutius, and Robert Barnes in uitis Romanorum Pontificum.

An acte of condemnacyon for preſtes marriage.

In the yeare of our lordes a M. and lxxiii. Whych after moſt <sup>1074</sup> wyters, was the ſecond yeare of hys Papacy, this helliſh Hildebrande helde a general ſynode at Rome with the biſhoppes of Italy. Where in he made this moſt deuiliſh decre agaynſt preſtes, not that they ſhould no more beget chyldre, but that they ſhould neuer after marry wyues. This wycked decre extended yet further, as if they had wiues already, thei ſhould utterly forſake them, or elſe bee depriued of their benefices & preſthode without redemption, & ſo made lay mē. And that no man from that day forth, ſhould be

F. li.

ad.

### The Actes of

admytted to their orders, that had not  
professed a perpetuall chastite, a sodo-  
my it wolde be called, hauing a name  
accoꝝdyng to the scrpytes. The Ger-  
manes and the French men did migh-  
tely resplye thys decre by the stronge  
authorytees of Chyst and of Paule,  
**Crāples.** and by the vnreprouable exam-  
ples of the Apostles and other holy fathers in  
the pꝛymatiue church, besydes other  
scriptures, reasons, and argumentes.  
And whan he perceyued that the pꝛe-  
stes had despyed and mocked hys ab-  
homynable ordynaunce, he cursed  
them wyth boke, belle, and candell,  
and vtyerly forbad them the church,  
commaundynge their wythes to bee  
**Tyrant.** bzent. And whan that would not help  
the matter neither, than made he an  
other tyrannouse decree, that theyꝝ  
wyues should be taken for whores,  
their chyldren for bastardes, & that no  
man fro thens forth should heare the  
masse of him ꝑ kept a concubine, as he  
than iudged them, peruersly alleging  
Malachies pꝛophetcy, as though *Maledi-  
cā benedictionibus uestris*, in his mouthes  
myght

English botantes.

might bnuallu oꝝ disable their masses.

Thus was the church filled wꝝth  
vnpure ministers. Rogerus boueden li.i.

historie Anglorum. Mattheus Paris in chro. Autoꝝes.

nico, Ranulphus Cestrensis, li. vii. ca. iiii. &

Rogerus Cestrensis, li. vii. Lambertus Shaf-

naburgensis, Sigebertus, Martinus, Ioannes de

Columna, Ioannes Nauclerus, Danelmense

chronicon, Mutius, & alij,

**W**hat myschefe sprange of that  
pestiferouse acte.

**V**incentius sayth in speculo histo-  
riali. li. xxix. ca. xlv. and Mathew

of Westmynster in his seconde boke Testes.

de floribus historiarum, Antoninus in the

seconde part of his chronycles and Ra-

dulphus de Diceto confirming the same

that this example of Hyldbꝛand was

straunge and pꝛodgygouse, done wꝝth

out all Chꝛysten consyderacion to the

great pꝛeindice of the sayntes. A soꝛe

flaunder (saye they) grewe therupon,

and so greuouse a scysme as was ne-

uer afoze in the church foꝝ any kinde

of heresy, and all vndꝛe name of reli-

gyon. Wery felwe oꝝ none were found Scysme.

chaſte in the church, after that con-

f. iiii.

lytu:

The Actes of

Seducers

Maude.

stitution was ones published, some counterfetyng a cleynesse for lucre & promotion only, some dissemblinge, some boastyng, some lyeng, and some beyng perjured, turnyng marriage into secrete whoredome, and honest liuyng into moste vile buggery. By this occasion (saye they) arose in the churche pernicious teachers, auertinge the people by their profane noveltees, from the Christen syncerite and doctrine of the Gospell. This horrible Hyldebrand the great patriarke and firste founder of the order of prodigious buggers, other wise called vnwpyng masmongers, notwithstandinge his vnreligious constitution for others, yet kept he Maude the dutchesse of Lozayne, whome he for that purpose dyuoiced from her seconde husbnde Mon the marques of Osten. Their occupynges were *furtivi complexus* (the stoype sayth) imbracings in the darke, or such cullinges whan the randell was oute, as myght not be seane of all the worlde. She is called in the chronicles. **S. Peters deuout**

### English botaries.

nout doughter (se the vnshamefastnes  
of these holy whozemongers) *collatera* A whoze.  
*lis pontifici, ac nimium amans pontificem*, be  
ing checkmate with the Pope, & bys  
owne dere peramoure. And when she  
thoulde die, she gaue to the Romyshe  
church a great part of Petruria, whi  
che is yet called the patrimony of S.  
Peter. *Blondus li. 4. dec. 4. 2. Martinus, Plati  
na, & Robertus Barnes.*

**C**Of whome it was in those  
daies resisted.

**A**S an apt policy to aduance the  
clergies estimatiō, augmet their  
possessions, and increse their richesse, & crafte.  
brought Wyldebrand in this inhibitio  
of priestes marriage. For by that de  
ceitful face of thold wily serpēt, were  
the lecherous massing priests, mōkes,  
chanons, & hestling nonnes, iudged ter  
restriall angels of the folish worlde,  
whan they wer the very brosse of the  
Deuyll and poyson of all Christiani  
ty. A great numbze therfore of godly  
men both in Germany and Fraunce,  
percepyunge the greate abhominaciō

The Actes of

ons that wolde folow therof, mighte-  
ly stil resisted bothe Hyldbzande the  
Pope, and also his greate Synode of  
Italish pzelates, calling him a cruell  
heretike and authoure of pernityous  
doctryne, and them the malignaunte  
counsell of Sathan. This wickednes  
is wzoughte (saye they) not by anye  
spzete of God, but by the only sugge-  
stion of Sathan. For their most deue-  
lish decre is directly repugnaunt to y  
wozd of God. Chzist said, that no mā  
can a way with that sayng, saue they  
to whome it is geuen. S. Paule had  
no commaundement for virginity.  
The Apostles woulde not requyre it,  
the old counsels durst not attempt it.  
But alwaies was mariage fre to the  
that could not refraine. What meane  
these hipocrites than to compel natu-  
rall men by force of tyzanny to lyue y  
lyse of Angels, which is a thinge im-  
possible to their weake nature. By  
this cruel constitucion they make ope  
the way to all filthinesse in the fleshe.  
If they wil haue suche mynysters, let  
them fetch them from heauen, for in  
the

### English Notaries.

the earth they are not to be had. This was the clamoure of them whiche in Angels. that age feared God, and doubted the mischeues of Antichriste. Lambertus, Sigebertus, Vispergius, Naclerus & Robertsus Barnes.

Hildebrand made the church  
a ful Sodome.

**N** small commendations hathe this soycerous monke and vicar of the deuil, among the histoyr, Vicar. anes and chyonicle wynters after hys time, As were Otho Frisingensis, Platina, Stella, Sabellicus, Blondus, Bergomas, Seneca, Vvicelius and such other. He is magnified aboue the starres for his rebellious treason and tyzanny against the vertuous Empour, and holden of the for a most earnest, myghty, and constante defender of Antichristes oyled kyngedome, whiche they call holpe church. This maiest of mischefe and ozgane of the deuill, brought by that Holy church meanes, the ministers to an ydolence che. and defiled the church with most execrable



The Actes of

rrable buggery. Among all his Canon lawes and synodal constitutions, he gaue out no commaundement that priestes shuld do no lechery, nor yet get children, but only that they shuld not marrye. And this was so put in

**Warnyng**. ful practyse, that God had afore promysed his church of, by his sonne Iesus Christ, by his holy Angel, and by Ihon his elect Apostle, thre hable witnessers. Apoca. i. That is to saye, the great city which is called a spiritualty, and is the church malignant, shoulde be in effecte, a verie Sodome and Egipte. Apoca. xi. Of necessitye might that be no fable, that was of so able witnessers vttered afore hande so

**witnesses** earnestly. Some therfore muste haue fulfilled it, no remeadye, and none so effectually as this hellishe Sodomite Hildebād, by forbidding of marriage in his clergy, and by deifying the Eucharistical bread. These two poyntes chiefly made the Romish church a Sodome and an Egipt, by dissemblenge bowles and a counterfet priesthode.

**Holo**

### English Notaries.

Holve pondzies anon after twer bull prouisiōs  
ded, boyes, apes, and bitches prouy-  
ded, to qualifye the byrche heates of  
these holy buggerers, and to saue the  
outwarde shine of their boasted cha-  
stity, it requyrezth further proccesse to  
be declared.

**M**arried Priestes are baited  
with a bull.

**R**oger Houeden plainly repo-  
terth it, in the first boke of hys Priestes.  
chronicles, that the clergy con-  
temning the bishop of Romes maliti-  
ous threathinges, chose rather to  
dwel stil vnder his great curse, thē to  
leue their married wiues. Thē prac-  
tised the said bishop to bere them and  
to punish them by others, as testifieth  
Mathew of Westminster in the third  
boke of his flouris of histories, procu-  
ring the cominen people to be the in-  
strumētis of his tyranny. That he mi-  
ghte the more fearcelye chastise them  
(saith he) & so vtterly dzyue thē from h  
embzacinges of their wiues, he so; bad  
the

## The Actes of

**A** bulle.

**P**asses.

the lay people to heare theyr masses,  
and charged them finallye to destroye  
their lviuings, by this bul folowing.  
Gregory the Pope, otherwise called  
Hildebrand, the seruaunte of the ser-  
uauntes of God, sendeth the Apostles  
blessing to all them within the kyng-  
domes of Italy and Germanye, that  
sheweth their true obedience vnto S.  
Peter. If there be any priestes, Dea-  
cons, and subdeacons, that styll wyll  
remaine in the sinne of fornicatyon,  
we forbide them the churches entrace,  
by the omnipotent power of GOD,  
and by the authority of Sainte Pe-  
ter, tyll time they amend and repent.  
But if they perseuer in their sin, we  
charge that none of you presume to  
hear theyr seruice. For their blessing  
is turned into a curse, and their pray-  
er into sinne, as the Lord doth testify  
by his prophet, I wyll curse your bles-  
singes. &c. This bull hath Simeon of  
Durham, and Roger Houedé, thone  
in the second and thother in the fyrste  
boke of their chyonicles, besides other  
wyters.

Laye

English Notaries.

Laye people worshippeth the beaſt  
and his Image.

**M**uche good ſtuffing is in thys Prepoſſe,  
bulle, whan it iudgeth marri-rouſly.  
age a fornication, condemning it by Saint Peters authorite,  
whoſe doctrine to this day both alloweth it and commendeth it for a ſtate of  
righteouſneſſe, comparing the married perſones to Abraham and Sara.  
i. Peter. iii. Neither is the bleſſynge of any man turned into a curſe, or his  
praier into ſinne for maryage, but rather for ſeducinge of Gods people by  
ſuperſtitions and hipocriſy, wilfully deceiuers.  
reſyſting the holy ghoſte. Malachy. ii.  
Pſal. cxviii. as in this bawdy bulle maker & his other bulliſh begles, whoſe  
blaſphemous acres are wel knowne.  
Radulphus de Diceto ſaith in hys Image of ſcorpes, that in the yere of  
our Lord a M. and. lxxv. thys terrible <sup>1075</sup>  
turmoiling againſt priekles mariage,  
gaue moze occaſion of Blaſphemouſe  
ſlaunder, than euer did hereſye in the  
churche. For by that meanes (ſaythe  
he) the lay people contempned holy or  
bers,

**The Actes of**

**Contēpt** orders, they reiected ecclesiastycall subiection, and abhoyred the mysteries of God. They despised the pziesthode of their Curates, in surpe and madnesse they2 tithes, and trode vnder they2 filthy seete they2 consecrate hostes.

**Anti-  
christ.**

Thus honoured they the foul beast and his Image. Apocalip. xiii. But this gaue a greate raise to Antichristes proude and ambicyous raygne, as hereafter shall appeare. Thomas Rudborne and Mathew of Westminister saith, that in the nerte yere followinge was a terrible Earthquake wyth a certaiñ blustering noyse ouer al England, wherby God declared to the woꝛlde his anger for suche erreaching wickednesse, as he hath done othertymes moze, at the latter daye to be reuenged vtterly.

**The treason of Prelates  
and extorcion of bishop  
Walter.**

**By**

English Notaries.

**B**ishops, Abbots, and Prelates of the English brode, not hauing William conqueroure a kynge to theyr mundes, caused it by litle and litle to be nopsed abrode amonge the people, in the said yeare of our Lorde a thousand. lxxv. holwe it neitherhode 1075.  
with reason nor yet with conscience, that a bastarde or misbegotten man, as he was, should haue the Englyshe nation in gouernaunce, what though they had afoze wyth all practises possible assysted him to the same. Wherupon grewe wonderful commotions in diuers quarters of the realme, specially at Porwiche, Wely, and Worke, the great earles. Raufe, Roger, and Waldeof, aidinge the rude commens in that rebellio, which prouoked him to shewe double hatred to the English nobility. Rebellio

The next yere folowing, as thearle Waldeof of Northumberlande, was 1076  
woorthelye depriued & at Winchester beheaded for the same, Walkerus a lecherous monke & ambitious prelate, Walker  
not finiding hym self satisfied with the  
rich

## The Actes of

Satisfac-  
tion.

1080

rich biſhoppꝛick of Durham, bought  
than of the kinge that Carledome, to  
augment his pompe, poſſeſſions, and  
vain glozious dignitie. He broughte  
thither a ſwarme of idle and laſciuo-  
us monkes out of other parties. thin-  
king therby to be euen with God, and  
with their howling and wawling to  
pacify his anger, what miſchief ſo e-  
uer he had done aſore. But ſee what  
followed aboute v. yeares after. For  
his outrageous oppreſſion and tiran-  
nie, the commons fell vpon him, and  
ſlew both him & an C. of his beſt men.  
*Simeon Dunelmensis, Henricus Huntendunensis,  
Mattheus Paris, Rogerus Houeden, Thomas  
Rudborne, & alij.*

The monkes diſpoſſeſſeth the  
prieſtes at Durham.

Durham.

After him ſucceeded in the By-  
ſhoppꝛicke, one William an  
abbot, a man of more wordes,  
(the ſtoꝝy ſaith) than of goodlye  
witte. This pꝛelate (as Simeon writ-  
teth

### Englyshe Notaries.

seth in *chronicis Dunelmi*) perswaded the  
kyng that the prestes of the church of  
Durham wer vicious liuers, because  
they had wyues and woulde not leaue  
them, & that byshop walkers monkes  
were the holpe Ghostes chyldren and  
most fytt to kepe S. Cutbert, because  
they were wyuelesse watchemen. He  
recyted vnto hym by the chryonycle of Reason.  
Bede and by other olde wrytynges,  
that from the tyme of Aidanus they  
first byshop tyll the byolent slaughter  
of the Danes, it had bene possessed of  
monkes. The kyng not muche regar-  
dyng the matter, bad hym consulte  
with Pope Hildebrande, as he reso-  
ted vnto him to Rome for his confir-  
macion, as all byshoppes were than  
confyrmed by the greate Antichrist of  
that synnefull synagoge. The whiche  
ones persourmed to his minde, he re- Confirmed  
turned home with Hildebrandes com-  
mission. And in the yere of our Lord  
a D. and lxxxi. obapnyng therewith  
the whole consente of the prelates in 1083,  
the kynges parlement at Westmin-  
ster, he bypnt the married Cannons

G. l.

and



The Actes of

Repers.

and their wyues out of hys cathedrall church of Durham, and placed yvell monkes in their rowmes, to keepe Saint Cuthbertes shrine, vniuersally de- pryvinge them of all possessyon. Rogers boueden li. i. & Polidorus, li. ix. Other yvelates anon after dede work the lyke in dyuerse other quarters of the realme, and fylled all the land with the secreete occupynges of wycked sodome and Comore, as wele apered in their last bysytacyon in our tyme, the regre yet remainynge.

The byspon of Bolo, and acte of  
Tostius chaplayne.

Bolo.

**I**N A Capgrauere reporteth in Saint Cuthbertes lyfe, that one Bolo a knyghte, was rapte or depriued of all maner of felinge, by the space of moze than two daies. And in the thyrde daye, as he was comen agayne to hym selfe, he instaunty desired to be confessed to the prycur of Durham at y tyme called Turgolus, to whome he declared what byspons he had in that wonderfull traunce. He behelde (he said) on the on side of helic, all

Turgo-  
lus.

### Englyshe Notaries.

all the monkes of his abbeye goynge  
sadly in procession, & on the other syde  
a sort of wanton gygylt wenches, re-  
ioyninge in fleshely delighies and vn-  
comely entycementes. He salwe there **Alions.**  
also in a darke desolate place, an high  
howse all of yron. And whyls the doze  
therof oft tymes opened and speared a  
gaine, at the last he behelde **William**  
their byshop, which had bene Hilde-  
brades commissyoner, puttynge forth  
his heade and callynge for Godfrey the  
monke, whych was at that tyme the  
generall procurator of his whole dio-  
cese. And thys was iudged, a token, **A token.**  
that they two should not lyue long af-  
ter. Se what noble successe this decre  
of Hildebrand had here in this realme  
The wise of Tostius sometime earle of  
Northumberland, called Iudith, gaue  
many ryche ornamētes about the same  
time, to s. Cuthbertes church. Thys  
Lady had a lusty chaplayne, whych  
commynge of deudcyon to Lynmouth  
abbey, to se the translation of the body  
of Saynt Oswyne kyng and martyr, **Pylgrym**  
as martyrs wente than, could with mage.

### The Actes of

in the towne haue no lodgyng for the  
excedyng reſozte of people that than  
was there. Howbeit vpon acquayn-  
taunce he found ſuch fauer, that a bed  
was prepared for hym within the pa-  
ryſh church. And bycauſe he thought  
it not pleaſaunt to lye alone, he con-  
ueyed in a wench in the dark to kepe  
hym companye that night, But as he  
began to fall, to his accuſtomed nyght  
worke, al þ whole church moued (the  
ſtozpe ſayth) as it would haue fallen  
vpon them. Whereby he was then com-  
pelled to leaue hys occuppyng. *Ioannes*

*Capgrane in uita Oſſyini martyris.*

### The myracles of Lanfrancus the archebiſhoppe.

**L**anfrancus the archebiſhop of Ca-  
terbury, held a ſynodall couſel at  
Paules in London, in the yere of our  
Lord a *9.* and *lxxvi.* Where as it was  
1076 enacted by their comen conſent, that  
biſhops from thens forth ſhould ſyt in  
couſels & parlemets (by like they ſtoode  
on fote afoze with cap in hand) & that  
they ſhuld generally remoue their ſea-  
tes fro the meane byllages to þ cities  
of

### English botaries.

of name (as some had done afore) to a  
pere moze notable, and to augment  
their antozyte and fame. Was not  
this a great study (thynke you) for the  
ch:isten commen welth. Thus come P:ide.  
they bp from one degre of pryde to an  
other, tyll they bycame here in Eng-  
land, lyke their father at Rome, oral-  
tyng themselves, as S. Paule prophe-  
cyed of them, aboute God & hys ch:ist,  
if Thet ii. Thys Lanfrancus the next  
yeare after, made one Paulus a yonge  
monke of Cane in Normandy, the ab. <sup>1077.</sup>  
bot of S. Albons, this Paule was his A bastard  
nephew, some saye, hys sonne, whych  
is all one among the Italiane p:elates  
(as he was one) sayng that nephew  
is a name moze spirytuall. Other  
great my:acles thys Lanfrancus dyd  
in hys latre age. At Canterbury he  
enryched the monkes with great lan-  
des, sumptuous buildynges, and with  
precyouse ornaementes. He repared  
their temples. & appoynted straunge  
wo:shippinges. He wonderfully aug-  
mented the pryde here of the clergp, & Lanfran-  
synally buylded ii. great hospytals.

The Actes of

for pilgrimes, to encrease y<sup>e</sup> daily Idolatres, which thā began to spring. Some  
on *Dunelmensis. Mat. V. c. lxx. Mo. Mat. Paris. Ranul. Cestrensis. Rogerus Cestren. Thomas*  
*rudborne, Ioannes Cap. Fabianus & alij.*

Of Osmund the byshop, and  
of Salisbury yle.

1077.  
**O**smundus was a man of greates  
adventure and policy in his time  
warriour, so the slaughter of men in the wars  
of king William conquerour. Where-  
upon he was first y<sup>e</sup> grand captaine of  
Normandy, & afterwards earl  
of Dorset, and also high chancello<sup>r</sup> of  
Englād. As Herma the bishop of Sa-  
lisbury was ded, he gaue ouer al & suc-  
ceeded him in y<sup>e</sup> bishoprick, to lyeue, as  
it wer in a security o<sup>r</sup> ease in his lat-  
ter age. For the was y<sup>e</sup> church becom  
Isabels pleasant and easy couch. And  
his cautels wer not so fine in thot her  
kind for destructiō of bodies, but they  
were also as good in this for destruc-  
tion of soules. To obscure the glo<sup>r</sup>y of  
blasphem<sup>r</sup> the gospel preaching, & augment the  
filthines of Idolatry, he practised an  
ordina<sup>r</sup>

### English botaries.

ordinary of popish ceremonies, the which he entituled a Consuetudinary or vsual booke of the churche. His first occasion was this. A greate battayle chaunced at Glaffenbury, whyles he was byshop, betwene Turstinus the 1083, abbot & his monkes, wherin some of them wer slaine, and some sore wounded, as is said afoze. The cause of that battail was this. Turstinus contemning their quere seruice, than called the vse of S. Gregory, compelled his monkes to the vse of one Wilyam a monke of Ffiscan in Dormandy. Upō this Osmond beuiled that ordinary, Osmond called the vse of Hartum. Which was thus. afterwarde receiued in a maner of al England, Ireland, and Wales. E. uery sir Sander Slatesby had a booke at his belt therof, called hys portasse, cōtaining many superstitious fables and lies, the testamēte of Chyrlie set at nought, so, this act was y<sup>e</sup> bysell bishop made a popish God at Salis, canonised bury. Guithelmus Palmesburiensis, Hamulphus, Rogerus, Capgraue, Houeden, & alii.

The Actes of

**A**ct of Henredus a pzest, which  
was gelded.

1087.

**A**cte was made in the yeare  
of our Lord a D. and lxxxvii by  
king William conquerour, y  
who so euer wer found helpe  
of Dere, he should lose one of his eies  
and he that was depzeended in rau  
shing a woman, shuld lose bothe hys  
stones without redēption. This hath  
Henricus Huntendunensis, li. 5. Ranulphus Ce  
strensis, li. 7. ca. 4. Rogerus Cestrensis, li. 7.  
Joannes Trevisa. Not many yeres af

ter, a pzest called Henredus was ta  
ken in the Isle of Anglesey by theng  
lish captains, and gelded, some saye,  
foz offending the statute, though the  
monkish chronicles say otherwise in  
terpzeete y matter. By reason of thys  
and many other like examples (foz he  
was not alone in that age ye may be  
sure, when they were so straighly ex  
questred from women) the clergy soug  
ht busily to be exempted fro the laye  
or secular power, & in fine made leche  
ry a spiritual matter, to haue y coze  
ction therof in their spiritual courtes.

Exemp  
tion.

### English Notaries.

I thincke the deuill was neuer more crafty than they haue bene, to shadow their filthye enormities by a bayne shew of holinesse, which is plaine hypocrisy. But how so euer they prospered in those daies, the nobility and **Pobility**. Commons of this realme were wonderfully oppressed (Mathew of Westminster saith) so that both noble men and gentle men of the English blond, depriued of their possessions, and beinge ashamed to begge, were wyth their childezen and familiars, compelled to spoyle and robbery, whan hunting wold no longer serue them. Of this priest Kenredus, wyrteth Simon, Henry Huntendune, Ranulphus Houneden, Jhon Capgraue, and Fabiane.

**P**riestes paid a tribute  
for their wines.

**M**uch a do had king Willlyam Rufus with Ido the proude Stingers Bishop of Bayon bys vnkle, which was also Earle of Kent, wyth  
Egel



The Actes of

Egelwinus the Bishop of Durham,  
with Raufe the bishop of Chichester,  
and with other like headye pzelates,  
specially with Anselme, whome of a  
beggerly monke he had made archbi-  
**Anselme.** shop of Canntorbury. The saide An-  
selme sought utterly to depzue hym,  
and all his succellours, of thynestling  
of pzelates, or making of Bishops &  
Abbots within his owne realme, la-  
bouring to turne that authority from  
the lawfull power of Christen pyn-  
ces, to the vsurped iurisdiction of the  
proud Romish bishop, as it anon af-  
ter came to passe, for the whiche he  
was worthely cryed this realme.

This king William Rufus, partlye  
of pity but chiefly of couetousnesse (for  
he had than many buildinges in hand)  
permitted the priesstes for an yeaerlye  
tribute, to holde still their wyues in  
spighte of the pzelates, speciallye in  
such diocesess as had monkes than to  
their Bishops, which straightlye had  
**W. Rufus.** commaunded Hildebrandes wycked  
constitucion to be obserued, that no  
priesst hauing a wyfe, shuld holde bys  
bene.

### English Notaries.

benefice. Kaufe the bishop of Chiche<sup>1087</sup>  
ster than stode by like a pety man, &  
not onely rebuked the king for taking  
that tribute, which lyke an adust con-  
scienced hypocrite he called the sine of  
fornication, but also he withstode his  
officers, stopping by the churche por-  
ches with greate stakes, thornes, and  
Wriers, and interdicting the temples.  
But whan the gentle kinge had once **Tribute.**  
geuen him that tribute for his owne  
diocese, he could take it well enough,  
and make no greate noyse thereof.

*Guilhelmus Malmesburiensis, lib. ii. de ponti-  
ficibus, Ranulphus li. vii. ca. ix, Rogerus, lib.  
vii. & Fabianus.*

**Chariuance among bishops,  
for married priestes.**

**A** little afoze, that is to say, in the  
yeare of our Lord a D. and xc. a 1090  
soze contencion had ben among  
the bishoppes. They that hadde bene  
priestes and no monkes sauourablye  
permitted the priestes to remain with  
their wiues in their dioceses, at the  
least

The Actes of

least (saith Roger of Chester) some of them held their peace & would not se them. Whother sozt whiche had bene **Stingers** monkes, vered them, troubled them, and most greuously molested them, de priuinge them of their liuynges, and most cruelly bannishyng them out of theyr countreis. For the whiche violence, some of those byshoppes that had bene priestes, droue the monkes out of their cloysters, and put in secular priestes, as they called the in their rolumes. Of thys bande or factyon **Walkein** was **Walkinus** the bishop of **Winchester** the chiefe doer or beginner, hauinge the kinges agremente to the same. But in the ende they preuailed not, fyrste **Lanfrancus**, and than **Anselmus**, being both monkes and arch byshoppes of **Cauntorburge**, and wytyng to the **Romische Emroth** against them. Notwithstanding **Walter**. **Walter** was byshoppe of **Durham**, whiche succeeded **Egelwinus**, and had bene the kinges chaplaine to spyght the monkes therewith, he compelled them to leaue their fraister, to dine in  
his

### English Notaries.

his open hal, and to eat suche mextes  
as by theyr rule were forbidden the.  
He also caused them to be serued at  
the table, with women whyche were  
not verie sober, neither in apparell,  
nor yet in gesture or countenaunce.  
And all was to try out their hipocrisie.  
But some of them I thynke roke **Triall.**  
not the matter very greuously. *Guilh.*  
*Mah. li. 1, & 2. de ponti Ramulphus, li. 7. ca. 6*  
*& xi. Polychronici, Rogerus, li. 7. Iohannes*  
*Trevisa & alij.*

**G**od by signes manifesteth the  
mischeefe of this age.

**A**t marke how God fulfilled in warning.  
this age, that he had secrete lye  
shewed afoze to Saint Iho the  
Euangelist. Apoca. vi. and viii. For a  
foze warninge to his electes. Manye  
starres were sene falling down from  
heauen in the yere of our Lord a D. 1095.  
and reb. special ly a blasynge starre  
in lykenesse of a greate burning bea-  
me, reachynge from the South to the  
noyth, a wonderful dearth folowynge,  
not

### The Actes of

not only of bitayles, but also of y<sup>e</sup> soules  
les fode, Amos. viii. Which is the ver  
rity of God and seede of saluacion.  
marke chzonicon Sigeberti, Mathew  
Paris, Mathew of Westminster, Ro  
ger Houeden, Scala mundi, and chzo  
nicon chzonicozum. Bed, to make the  
matter moze plaine vnto vs, soz the  
fulfillinge of those hidden scriptures  
in our oton nacion, Radulphus de Di  
ceto, Sigebertus, and Thomas Rud  
boyn in theyz chzonicles, addeth thus  
much to the story. Among the whiche  
fallen starres (say these authours) one  
which was the greatest of them al, se  
med to fal on thother side in Fraunce  
as it had bene a blasinge fire bynde.  
And when the place was marked in  
Normandy, and diligentlve soughte  
out, the serchers beheld a fearful flut  
tering and terrible boylinge in a cer  
ten water an horrible stinking smoke  
arising therof. By this particuler fal  
len starre, is signified first Lafrancus  
and after wardes Anselmus, two Nor  
mandy monkes, and Archbishops of  
Cantohury, by whom in those daies  
was

### English Notaries.

Was all the hurly burly, turmoill, and  
chaunge in religion here in England A change  
Lanfrancus contending for transub-  
stanciacion of the Eucharistical bread  
to aduance Idolatry, and Anselmus  
condempninge the marriage of prie-  
stes, and authority of princes for inue-  
sting of prelates, to set vp Sodometry  
and impunity of sinne in the clergie.  
Wherby the one was constitute the  
adoptiue sonne of Antichrist, and the  
other the pope of England, as hereaf-  
ter will appeare. The water betoke, Marke it.  
neth the waueringe multitude, & the  
stinking smoke the filthy doctrine of  
those fallen starres.

Of a lecherous bishop, and two  
superstitious earles.

**R**obert Bloct, whych had ben  
a monke of Cuesham Abbey,  
went not thence so poore, but Simony.  
that he was able to geue for the By-  
shopryck of Lyncolne five M. pound,  
in the yere of our Lord a M. and, xcii.  
after the death of Remigius. By yke 1092.  
he had bene abbot of the place, that he  
was so wel monied.

Penet

The Actes of

Peuer was Ophheus, Palemon, nor  
Sardanapalus moze expert (they say)  
in the fyne seates of lecherie; than he  
was. For William of Malntesbury re-  
poyteth, that he was *totus libidinosus*, all  
gyuen to fylthie lypynge. And yet he  
was brought vp in the cloystre vnder

A lechour Saint Benets rule, a great professour  
of chastyte and a worthie gouernour  
in that relygion. At the last he dyed  
sodenly, and was buried at Lyncolne,  
where as the church keepers were soze  
anoyed (they say) with his solwe and  
other walking spzetes) tyll that place  
was purged by prayers. Guilhelmus  
Malntesburienſis, li. 4. de pontifi. Ra-  
nulphe, Rogerus, Thomas Rud-  
borne, at Polpdonus. When Roger  
the Earle of Shrovesbury perceyued  
once that he could not lyue much lon-  
ger, he sent Reynolde the pryoure of  
Shrovesbury to Cloniake in Fraunce,  
for the kyrtle of holy Hugh the abbot  
there, that by licence of Adelyse hys  
wyfe, he mighte for succoure of hys  
soule, depart to God in the heat of hys  
holy.

Spites.  
10 23

Englyshe Notaries.

holynesse. As muche made had he the<sup>r</sup>  
of (Trenisa saythe) as had Malkyn o<sup>r</sup> Edward.  
her maydenbed, whyche no man was  
hasty on. Hugh the olde earle of Che-  
stre, beyng sycke vnto death in the  
same self yere, caused by the entyse-  
ment of Anselme, the prestes clerely  
to be expelled out of the high church  
of Westchestre, and the monkes to be Chester.  
placed there for them. So scantyck  
were the worldly rulers in this age.  
Henricus huntendune, li vi. Ranul-  
phus, Rogerus, Trevisa, Fabianus,  
et alii.

Of byshop Herbert, whych  
buiilded Christes church  
at Rotherwyche.

**T**his Herbert was called by sur, Herbert.  
name, losinga, and the father  
whyche bigate him, was Robert  
the abbot of Wynechestre. But who  
was his mother the story telleth not,  
to leaue it as a secrete matter within  
relygion. First was he here in Eng-  
lande by frendeshyp, made abbot of  
Ramseye, and afterwarde byshop of  
Whetfozde by flattery and fat payment



# The Actes of

1093.

in the yere of our lord a D. & xci. For the whych he is named in the chonyn-  
cles yet to this daye, the kyndelyng  
matche of symony, & that noteth hym  
no small doer in that seate. Notwith-  
standynge he so repented that symony  
(they saye) that he went to Rome, &

1094.

there resigned vp hys ring & pastozall  
boke to Pope Urbanus the second in  
the yere of our lord a D. & xciii. not  
withouth an other great summe of mo-  
neye, ye maye be sure, for ther myghte  
nothyng passe without readye pay-  
ment. But here ye maye see me, whye  
the byenge of a byshoppycke was sy-  
mony in England, and not at Rome?

So mar-  
chaunte.

Wherunto I answer. For in Eng-  
lande a kynge receyved the moneye,  
whych hath none autoryte to meddle  
in that marte of byenge and sellynge,  
wanting the character of marke of the  
beast, which they haue at Rome. Aop.  
xiii. Also they haue lyberte in that ge-  
neracion to iudge blacke white, euill  
good, soler swete, and darkenesse  
lyghte, & also to worke thereafter, & sa.

1095

v. And whan he had ones returned  
home

## Englyshe Notaries.

honic agayn, by vertue of Antichriste  
 comission, he remoued hys seate of  
 poisoning Christs flocke, from Thet-  
 ford to Norwyche in y<sup>e</sup> yere of our lord.  
 a. d. ccl. dispossessinge the prestes & <sup>1096</sup>  
 theyr wyues, and placing the monkes  
 in their rowntes, to make that church  
 a Sodome. *Guilhelmus Malmesburicensis*  
*Radulphus de Diceto, Mattheus Paris, Mat-*  
*theus VVestmonasteriensis, Ranulphus Roge-*  
*rus, Thomas. rudborn, Ioannes Eueresden, Io-*  
*annes Capgraue, Fabianus & alij.*

**¶** The robbery, simony, and sacrilege,  
 of the said Herbert.

**B** This byshop Herbert, were Testims  
 many strang thinges wyitten, nics.  
 but yet very couertly and craft-  
 tely (I thynke) to hyde the open shewe  
 of hys cruyls, because he was so great  
 an abbepe sonndar. Some there were  
 that scoffingly bestowed vpon his pre-  
 decessour Arfastus and him this terte,  
*Non hunc, sed Barrabam, 10 an. xviii.* Not  
 him, but Barrabas. For Arfastus had  
 translated the byshoppe from Hela-  
 mam to Thetforde, whiche were in  
 those dayes but byllages.

Wnt

The Actes of

But he translated it from thence to  
**Dozwich.** Dozwich, which was a famous town  
 and of great occuppyng. An other sort  
 gaue this tert by the waye. *Amice, ad*  
*quid venisti, Matthe. xxvi.* Frende, wher  
 foze art thou come? Thus shelye they  
 compared him to Barrabas and Ju-  
 das, which both wer theues, Palmes  
 bury, Kanulphus, & Treuisa. Noze  
 uer a Poete oꝝ versifier of that age,  
 made these verses of him.

**A mōstre.** *Surgit in ecclesiam, monstrum genitore losinga*  
*Simonidum secta, canonum virtute respecta,*  
*Petre nimis tardas, nam Simon ad ardua tentat*  
*Si presens esses, non Simon ad alta volaret.*  
*Pro dolor ecclesie, nummis venduntur & arc*  
*Filius est presul, pater abba, Simon uterque.*  
*Quid non speremus, si nummos possideamus?*  
**Money.** *Omnia nummus habet, quod vult, facit, addit,*  
*& aufert.*

*Res nimis iniusta, nummis sit presul & abba.*  
**A mōstre** is vp, the son of Losinga  
 whyles y law seketh, Symony to sca  
 Peter thou slepest, whiles Simon ta-  
 keth time,  
 If thou wert present, Symon shoulde  
 not clyme.

Chur,

English botarles.

Churches are prised, soz spluer & gold Simo.  
The son a bishop, y father a abbot old ners.  
What is not gotte, if we haue richesse  
Noneie obtaineth, in euery businesse.  
In Herbertes way yet, it is a foul blot.  
That he by simony, is bishop & abbot.

Guilhelmus Palmesbu. li. 4. de res. A deuyll.  
gibbs. Create sute made the monkes  
of Nozwich, to haue had this herbert  
a canonised saint. But suche imped-  
ments wer al ways in the way, that  
it could not be obtained.

Other anoynted prelates of  
the same race.

**S**imon the bishp Deane of Lin-  
coln, occupied that roume not Simon.  
withoute a cause. For his fa-  
ther Robert Bloet, was the lecherous  
bulle, bishop I shuld say, of y large di-  
ocese. This Simon was a lusty blud  
(the story saithe) and as good a trea-  
ding cocke as euer was his father,  
w sterne lokes on both sides, as pround  
as a peacock. Henricus huntenduncus  
in libro de contemptu mundi, Ranul-  
phus in polychronico, & Guilb. Noz-

## The Actes of

*Man in fasci rerum Britannicarum.* It is also reported of Radulphus de Diceto, in his chronicle called *Imagines historiarum*, that Robert Peche the byshop of Chestre, Couentre, and Lychesfelde, begate Richarde Peche the archdeacon of Couentre, whiche afterwarde, as reason was, succeeded his father as byshop in the same dioceses by inheritaunce. *R. Radulphus prefatus, Guillelmus Malmesburiensis in opere de Pontificibus, & Guillelmus Horman in abreviatione eiusdem.* The third example wyl I here bring in, though it chaunced longe afoze, whiche I haue left out in the fyrst parte of my tolarpes. Ethelwolfe the sonne of kynge Egberte, was professed a monke at Wynchestre, and receyued the order of a subdeacon vnder byshop Helmeftane. Afterwardes ascendynge from one degree to another, he was constitute byshoppe of Wynchestre, and a Cardinall as some chronycles hath, about the yere of our lord. viii. hundredeth & iii. By dispensacio of pope Gregory the fourth, he reigned kyng after his father, & married Osburga his

Richard  
Peche.

Ethel-  
wolph.

A bishop

803.

### English notaries.

his owne butlers doughter, by whiche  
he had iiii. sonnes, which all raygned  
kinges after him and one doughter,  
In the time of his monkery, afoze he  
was married, he begat a bastard cal- A bastard  
led Adelfane, whome he made vnder  
him the duke of ~~West~~ Sarons, Roge-  
rus houndeden, Mattheus ~~West~~. Hen-  
ricus Bradsha, Iacobus Maycr, & Jo-  
annes Scupsh.

**O**f Wulstane the misbegotten  
bishop of Worcester.

**W**ulfstanus the canonised bishop wulstane  
of Worcester, had a monke of  
that abbey to his father, called Etha-  
nus, and a nonne not far of to his mo-  
ther, that was named Wulgena. By  
bischoppe Withegus was he made a  
monke, & so was sent forth to the mo-  
nastery of Peterburg, to be instructed  
& so brought fourthe in the idle rules  
of monkery. When it came to passe y<sup>e</sup> Louers,  
he was once bishop, muche loue (they  
say) he had of sayrs women, and yet  
liued alwaies a virgine, whiche is a  
matter very hard to be beleued.

H. iiii.

The

## The Actes of

**To blasse** The pontyfycall ryng wherwith he  
blessed the Aretes in steede of Chyristen  
preachynge, he wolde neuer put from  
him, no, not at his very death, but com  
maunded it to be buryed with him (I  
thinke) to blasse therewith, whan he  
shoulde aryse at the lattre daye. Wat  
theus paris, Guilhelmus Palmesbu  
riensis, Ranulphus, Rogerus, Radul  
phus de Diceti, Thomas Rubbozne,  
Joanes Capgraue et alii. Old wyues  
in Worcestre shire, bi the helpe of idle  
headed monks, to whom parauenture  
they had bene bawdes, practised vpon  
the Ethymology of his name a moste  
shamefull and folishe fable, which yet  
remayneth amonge them. His father  
(they sayde) wylling to haue a do with  
his mother vpon good frydaye, & she  
not consenting therunto for the daies  
sake, was compelled to leaue his be  
ge itynge vpon a stone, which she syn  
dyng there & lamentyng the losse ther  
of, wrapped it vp in a Locke of wolle,  
and so nozished him vp vnderneath her  
arme hole. By this meanes (they say)  
**Wolstone** he was first called **Wulstone**. Thys  
**ne.** had

### English Notaries.

had bene a straunge begettyng of a childe, but yf it was in monkery, whose waies were not in that working, like other mennes waies. O most prodigious sodomytes, how haue ye illuded the simple with hypocresie & lyes?

¶ Of Steuen Hardyng and  
hys Cypreanes.

**S**teuen Hardyng was first a monke of S. Benets error, Harding. orde I should saye, at Sherborne not far from Salysburie. This man to sprede abroade the bjaunches of hypocresye, went from thens into Scotland, and so fourth into Fraunce and Italie tyll he came to Rome. There reade not all thys tyme that cuer he taughte any Chyristen doctryne by y godly offyce of preachyng or yet of writyng. But after he hadde visyted Rome and wandered ouer all Italie (muche good stufte ye maye thinke, he gathered there) he returned into the prouince of Burgundy, and ther made hymselfe a monke agayne. Yet was he not so quyeted (marke the subtylle working of Sathan) but he toke with hym



The Actes of

Cister-  
nes.

1098.

1135.

Sectes.

him a certen of his idle companions,  
and fled into the wilderness of Cister-  
cium, and there he began the wycked  
sect of Cisternes, other wise called the  
whyte monkes, to be noysed abzote a  
newe authours of religion. And thys  
was in the yere of our Lord a D. &  
xcviii. It remaineth yet to the glozpe  
of England (saith the William of Wal-  
mesburge) that the ordys of Cisternes  
was first begon by an English man.  
Vincentius, Antoninus, Houeden,  
Capgrane, Bergomas, Egidius Fa-  
ber, Thomas Scrope, Ioannes Pale-  
onpdrus, de Polido. Vergilius de in-  
uentoribus rerum. Of thambicion, le-  
chery, and couetousnesse of this abho-  
minable sect, and how it came first in  
to Englad, I wil shew moze at large  
hereafter. Aboute this time arose o-  
ther sectes of perdition, as the Gran-  
dimontensers, Camalquleanes, Car-  
tusianes, darke alleghethzen, Kho-  
dianes, Templers, Hospytelers, De-  
monstrates, Iosephites, and others,  
with innumerable swarmes of theyr  
laisy leane locustes, creppynge slowly  
out

English Notaries.

onte of the smoke bottomlesse pytte.  
Apoca. ix.

Grave sentences, declaring the  
malice of this age.

**W**ernerus Rolewinke, a Charle-  
rous monk of Coleyn, thus re-  
porteth in his work called Fasci Fascicu-  
lus temporum, that we commynge lvs.  
after shuld marke thereof the danger.  
A wanton time (saith he) began about  
the yere of our Lord a thousande, and 1000  
so folowed on. For than the Christen  
saith very much decayd, utterly decay-  
ning from her accustomed strenght &  
old manlinesse, to a feble faint folow-  
ing, as maide Hildegard sheweth in  
her prophecy. For in manye regions  
of the Christianity, wer the rites of h  
church poluted with mens inuencions,  
& the sacraments with sozceres defil-  
led, the ministers becomminge bothe  
sothsaies and coniurers. So that ma sozceres.  
ny thought, and not without cause, h  
Antichrist was than in ful power.

Wen

The Actes of

Benno sayth also in the lyfe of Hilde-  
brand, that the relygion of the clergy  
was none other in those dayes, thā a  
very treason or bitter betrayeng of the  
woꝛldely gouerners, to maynteyne  
their in sayable ambicion, couetous-  
nesse, & lecherie, Thus were þe golden  
calues had in honoꝛ in that age (saith  
Marnerus, meaninge the glittering  
prelates, And the other sozt flayne or  
yll handeled, by them vnderstandinge  
þe true simple preachers, as was Be-  
rengarius, Oclese, and such other like,  
shypugninge their newe ydolatries.  
Thon Capgrauē wꝛiteth that a great  
reformation, a disfoꝛmacion he shulde  
haue sayd, was that in the Scottish  
church, by procurement of quene Mar-  
garete, whych was an Englysh wo-  
man boꝛn. What changes were here  
in the church of Englande, I haue &  
will hereafter moze plenteously de-  
clare.

Childegardes prophery, with  
other notes and ex-  
amples.

# English Notaries.

**I**n the yere after Chyistes in-  
 carnation a thousande and an <sup>1100.</sup>  
 hondred, said maid Hildegard,  
 the Apostles doctrine & seruent righte  
 outnesse, which God had planted in y  
 faithfull Chyristianes, begonne to go  
 back & to chaunge, as it were, into a  
 doubtful staggering. But that womā  
 ly oꝝ sickle time wil not so lōg endure  
 as it hath bene in breading, Wincen-  
 tius, li. 29. ca. 21. And Iacobus Moyer  
 in chꝛonikus Flandꝛie, sayth y in the  
 yere of our lord a <sup>1096</sup> 96. auarice, am-  
 bicion, and lechery, so stronglꝛe toke  
 place in the hed rulers of the clargy, y  
 scarce one could be found out among  
 them to resist the wicked, by y sword  
 of the spꝛete which is y word of God.  
 Many starres than semed to fal from  
 heauen. Sigebertus sayth, Realitꝛe  
 they ioyned to theyꝛ Sacramentall  
 hꝛead, to make the people beleue it to  
 be Chyistes naturall bodꝛe. They set  
 bp scole doctrine and the Popes canō  
 lawes, sophistically to maintaine all  
 filthy supersticions. Commenlꝛe they  
 disputed wth chaines and imprison-  
 mentes,

The Actes of

**P**aulus. Mathew of Westminster saith, that Paulus the abbot of S. Albons, following the footsteps of his father Lanfrancus, was then here in England a most busy doct, for so much as in England, Fraunce, & Italy, the greater number of men followed in those days the opinion of Berengarius, and Ouse. Wh, saith Henry the fourth the Emperour, to his sonne than having the governance, and he being under hym a deceiters woful prisoner. Those hypocrites deceive the, for they instruct not & multiply. They seeke not thine honour, but deny it. Under & colour of faith, they prepare the snares of decepte, whyles they preferre the traditions of menne to Goddes holy commaundementes. *Adelboldus Traicetensis in Vita Henrici Cesaris.*

The first fit of Anselme with  
king William Rufus.

1094.

**A**nselmus a Normandy monke,  
at this instant request, laboꝝ, and  
long suite of the clargy, was con-  
stitute

### English Notaries.

Aloute archbishop of Cantorbury, by  
kinge William Rufus. The reason  
why he was of our prelates alsoe all  
others preferred to that dignity, was  
this. They perceiued in him great co-  
py of learning, pregnancy of wytte, a  
stout stomake, a boldenesse bntshame,  
faste, an aduenturous and sole hardy  
heade, and a face wythoute bashful-  
nesse. Where vppon they thoughte Anselme  
hym a manne mooste meete to wyth-  
stande the kinges procedinges, why-  
che were in those dayes nothyng to  
theyr contentacyons. For king Wil-  
liam was suche a manne as woulde  
not in manye poyntes agree to theyr  
horrible ambition, auarice, and inco-  
tinencies. Which the they vsed wth-  
out al shame. He did not muche fauor  
the church of Rome (Mathew Paris  
saith) because the holy prelates were  
so vnsaciably geuen there to filthy lu-  
cre. Such indignacion he had against  
the Pope, by reason of the scisme, whi-  
che than was at Rome, that he in his  
Parlamente enacted it, that none of  
hys subiectes should thitherward re-  
payre

The Actes of

**Alcars.**

payze vnder forfaiture of bodye and goodes, or els vnder paine of perpetual lye. They could not be Peters vicars, he saide, that studied so muche for couetousnesse. Neyther shuld they seme to hold his power, whose vertuous life they had not in practyse. Concluding that the bishop of Rome, neither had nor yet shuld haue any thig to do in his realme. He also restrained the Rome shot, Fabiane sayeth.

**Anselme.**

Wherupon Anselmus iudgyng the king a scismatike, a rebel, and a tyrant obstinately withstode him to the very face like a ruffelinge rouer. For the which he was reckened a traitor, as he was wel woorthy, thother bishops holding their fingers in their noses. Mattheus Paris, Guilhelmus Malmesburiensis, Radulphus Diceto, Ioannes Cap. & Ioannes Scuyth.

¶ Fine conuetaunces of these  
wily wormes.

**Pyres.**

**T**was no lōg time after that,  
ere the Bishop of Rome hadde  
knowledge of thys matter by  
secrets

## Englyshe Notaries.

secrete messengers, as the clergy hath  
 euermoze had their betrayers of priu-  
 tes. **Spyes.** Therunto he made this wylpe &  
 forthy aunswere. *Dum furor in cursu est,*  
*currenti cede furori.* Whyls fury is in  
 course, geue place to it, as though he  
 wolde at layser recompence it, whan  
 he should se his tyme. The next yere <sup>1095</sup>  
 after was Gualtherus Albanensis a  
 byshop Cardynall sent into England  
 from Pope Urbane the second, bring-  
 yng with hym the metropolical man-  
 tell of Anselme, to augment his coc-  
 kysh autozite. This Gualtherus craft-  
 tely pacified þe wyark of the kyng, and  
 colourably oꝝ dyssemblingly reconcy-  
 led both Anselme and the Pope vnto  
 hym, only to serue þe tyme. Anselme  
 from thens fourth shewed a meri cou-  
 tenaunce (Mathewe Paris sayth) to  
 cause king William to thinke that he **Falthead**  
 bare hym no dyspleasure, but had soꝝ  
 gotten all iniuries. A most crafty fore  
 Anon after vpon this dysymulacyon,  
 he asked lycens of the kyng to goe to  
 Rome with this Cardinall, whych he  
 very prudently denyed hym soꝝ doubt  
 J. l. of



The Actes of

of wzonge appellacions and increace  
of seysme, vnlesse he wolde go and no  
moze retorne agayne. For there was  
**A** traytoz no cause why he shoulde go thydre,  
hauynge hys pyymates palle brought  
to hym, vnlesse it were to worke some  
secrete mischefe, as he ment no lesse by  
these fyue colours of decept. Than  
played he the part of a trayterouse re-  
negate ryght out, sleynge out of the  
realme without lycens. All this hath  
Mathew Paris in the seconde boke of  
his chronycles, and Radulphus de Diceto.

**A**n other fyt of Anselme with  
kyngge Wyllyam Rufus.

**M**ake the arrogaunt sprete of  
Antichrist in this obstinate An-  
selme. In a bitter malice he so-  
**A** Matha. denly departed from the kyng, not ta-  
kyng his leaue as became a good sub-  
iect. To Canterbury he rode in poste  
haste, and so sozth to Dover, pryncely to  
steale a passage ouer by nyghte, moze  
lyke a thefe than a true man. But  
where was than his kyngs obedience,  
accozdyng to this doctrine of Paule:  
Let every soule submit himselfe to the  
hygher

### Englyshe Notaries.

bygher power: For who so resysteth  
that power, resysteth the set ordinaunce  
of God, Roma. xiii. This was farre  
from our Anselme. He nolve what fol-  
lowed therfore. **W**han this packyng **A rebell**  
was ones knowne & detected by secret  
spyes, the kynges offycer **W**ylliam  
**W**arethwaite pvenented the passage,  
searching by the kyngs strayght com-  
maundement, all his trusses, coffers,  
males, bowgettes, sakes, satchels,  
fleues, purses, naphyn, and bolome, for  
letters and for money and so lette him **A search**  
go lyke a vagabonde, all his goodes  
feised as a forsefeiture to y<sup>e</sup> kynges vse.  
Neuerthelesse whan he came ones to  
Rome, he was reuerently & ioyfullye  
receyued of Pope Urbane, and made  
lorde high president of all his general  
counsels. He perswadid the sayd Pope  
to take from the tēporall prynces the  
whole power & autozyte of makynge  
byshoppes & abbotes. declarynge vnto  
him, what comodite & profite he might  
haue by the same. He taught hym also **Sugge**  
many other fyne proprietyes and sea-  
son, howe to playe the Pope in dede,

¶ It.

and

# The Actes of

and how to become a full Antichrist  
in length and in breadth, in pryde and  
in all other vngodlynesse. Like Ma-  
thieu Paris, and Johan Capgrave.

Anselmes good deuocyon and  
prayer for women.

1089

**R** Anulphus and Trevisa sayth,  
that whan thys Anselme was  
yet but a lowse abbot, in a cer-  
ten couisel holdē at Euron in Fraunce,  
Pope Urbane at his instigacion enac-  
ted it, that the Jewysch sabbot shoulde  
be altogether turned to the seruyce of  
our ladye, and that every daye in the  
weke her mattens and houres shoulde  
be sayd of all the whole clergy. **W**her  
in I wolde this poynt to be specially  
marked of all my readers. In the res-  
ponde afoze, *Te decum* at mattens, & in  
the anteme after *Magnificat* at euēsong  
was this solempne petition both song

**P**etition. and sayde. *Ora Pro Populo, Interueni Pro*  
*clero, intercede pro deuoto famineo sexu.*

Praye for the people, be a gracyouse  
meane for the clergy, and make inter-  
cession for the deuoute kynde of wo-

**women.** men, If thys deuoute kynde had bene  
taken

### English botarles.

taken for the whole kynde of women,  
it had neuer bene placed so nygh the  
clergye. But surely it was some par-  
tycular kynde of women, that they  
there so bytterly prayed for. And not  
only of them, that gaue aultre clothes  
and towels, ware candels and eches,  
masse grotes and trentals, but also of  
them that serued their other secreete  
nedes, whan the naturall heates were  
impoztable. Thus, they neuer hadde  
hartes to do so great thinges, and con-  
tinually for nought, but a prouokinge  
cause there was in the waye. Truly  
this was a fryndly foundacyon of An-  
selme for priestly women, though he  
were not very fryndely to their mar-  
riage, as after ward shal apere. What  
woorthye actes he dyd in the other. iii. Fryndly,  
counsels, at Cleremount, Warchen, and  
Rome, the pprocess folowynge shall  
well declare.

His crafty conseruaunce in  
those. iii. counsels.

**I**n the yeare of oure lord a M.  
and cxi. Urbanus helde a ge. 1096  
nerall counsell at Cleremount in  
I. iii. fraunce,

# The Actes of

france, wher as by the subtyl per-  
suasions of Anselme, he moued the  
Christen prynces to warre vpon the  
Turkes and Saracens for the defence  
of Hierusalem and recouer of other  
noble cyties of the holy lande, as they  
called it, gyuing them a crosse to fyght  
vndre. And this was chesely to occu-  
pye their ydell heades, whyles they  
were practysinge and byngynge to  
passe other matters for the full esta-  
blyshmente of Antychristes regne.  
Fewer was there suche a knauerye  
practised vndre so precious a colour,  
as was this winning of Hierusalem.  
Marke it for space of more than .ii.  
hundred yeaeres. For vndre that they  
broughte all their false packynges to  
passe, domynished þe temporal power,  
wrought al their mischefes, and made  
themselves ryche without measure.  
The next yeaere after, to occu-  
pye the tyme, was an other counsell holden at  
Baren in Apulia, wher Anselmus  
played the man, dysputinge agaynst  
the Greeks for hauing leuened bread  
in their communitie and for admytting  
the

practys-  
les.

1297.

**English botaries.**

the marriage of priestes, though the  
Chronicles name an other thing.

For Sigebertus saith, that Richetas Richetas,  
a learned Breke and monke of Con-  
stantinople, had written a litle afoze,  
de azimis Latinorum ac sacerdotum, nuptiis,  
of the vileuened bread of the Latines  
and the necessary woliuing of p[ri]ests,  
against the blasphemies of the b[is]hop  
of Rome; In the greates synode, at 1098  
Rome the next yeare after that, was  
the stalling of p[ri]elates and admitting  
to benefices clerely taken away from  
the tempozal rulers by the whole con-  
sent of that counsell, at the importune  
calling on of our Anselme, al say men  
being accursed that from thence forth  
shuld attempt it. I told ys afoze, they wonders.  
woulde woꝝke wonders, whan they  
were once from home that shuld haue  
controuled their doinges; Mattheus  
Paris, Rogerus houbden, Radulph<sup>us</sup>  
de Diceto, Thomas Rudborne, Thon  
Capgrave, & alst plures.

The Actes of

Cōsels.

for lucre.

Actes.

**S**igebertus, Wincēt<sup>r</sup>, Mathew Paris, and diuers other wyters repozteth, that in these iii counsels they both renewed and confirmed y<sup>e</sup> wicked decrees of Pope Hildeb<sup>r</sup>and. Moreover they enacted that the church, as they than called they<sup>r</sup> shozlinges, should be faithful among them selues, shoulde outwardly profess a chastity, and be clerely exempted from the lay power. They ordained that bishops, Abbots and priests should in no wise receiue any spirituall promotions of princes or kinges, neyther yet of any lay person, but onely of the Pope for monye, and that they shoulde not meddle wyth handylabours, whiche they called worldly occuppings, but lead all they<sup>r</sup> lyues in a slothfull p<sup>r</sup>elness. They appointed the laye people to faste the Lent, their Masnongers and shauelinges, Septuagesime, Aduent, Rogation daies, and quatertemper, & they<sup>r</sup> whorish orders onely to be geuen on their fasting daies. They ordained also that he whiche robbed a Prelate, shoulde

### English Notaries.

shoulde be outlawed, and he yf strake  
a priest, shoulde be accursed. They de-  
creed that kindreds should not marry  
to the vii. or viii. degree in bloude, in  
paine of their great curse, that lay me  
should be no tithes, that none should  
be chosen Bishops vnlesse they were  
priests or deacons afore, neither yet  
any priestes sonne admitted to holie  
orders, except they had bene professed  
monkes. All this hath Mathewe Pa-  
ris, li. 2. histoye Anglorum. Suche to-  
ly buynges had yf Babilon builders,  
whyles the vndiscrete princes of chri-  
stendome were fightinge for Ierusa-  
lem among the Turkes, they keepyng  
their towres warme til they came sole  
home againe. A conuentic was this  
I thinke neuer any so wylly and sub-  
tile afore.

Blasphemies are vttered against

God and his Christ.

**I**n this latter counsell of Rome, make  
as in the closing vp of yf whole, speede.  
they wente moze sharplye to  
worke



The Actes of

wojke than afoze, Simeon of Durhā  
and Roger Hounded saithe, in theyr  
Chronicles, For than they gane open  
sentence of excommunicacion byon al  
lay performes, what so ever they wer  
that should from thence for to exhibit  
anye spiritthall promociouns, bypon  
them also that receiued them of theyr  
handes, eyther yet shoulde consecrate  
anye such receiuers. Moreover they ac-  
cursed al them that for benefices or o-  
ther promotions shoulde serue anye  
great manne, kynge, Prince, Duke,  
or Earle, of the laity, For it was vn-  
semyng (they said) yea, they called it a  
thing very execrable and wicked, that  
the handes which were conuerted in  
to so high wojkinge, as was graun-  
ted to no Angell, that is to say, to cre-  
ate him with their crossinges which  
Devils, created all (Abhominable Antichri-  
stes) and to offere him up for mannes  
redempcion, which redeamed all (The-  
ues and soule murderers) vnse-  
myng it is (saye they) that theyr holpe  
handes shoulde be broughte to such a  
flame

A curse.

Devils.

## English Notices.

flaunty, as to be subject to those filthy  
hands (Ⓐ hypocrite knaves) who the  
both day and night are polluted with Blasphemy  
Murtherous touchings, robberies, and my.

bloudshed. This was the clofinge, by  
of that wicked Counsell, the priestes  
clapping their hands for joy. Which  
turned all Chriftendome to a moste  
heauie ruine, as hereafter wvill ap-  
peare.

Dimeon Dunelmensis, libro secundo  
Rogerio Hoveden, libro primo. Ka-  
dolphus de Directo, & Capgrave.

What was this counsell else, but the mouth of the beast speaking blasphemies. Daniel 11. 22. 23. Though A month.

these matters were first proposed at Clermont in France, and after enacted at Bari in Apulia, yet were they not so fitly knit by til they came to Rome. Sparks the conney-  
anier.

**Anselmus made Pope**  
**of Englande for bys**

For

The Actes of

**F**or the witty innencions, fore-  
 castinges, policies, disputations,  
 and other laborious affaires of  
 Anselme aboute the ouerthrowe of  
 princely authoritie, and byrearynge  
 of Antichristes tyrannye, and for his  
 earnest prouocations to haue theym  
 performed in the crafty workynges  
 of Satthan, to se him horribly, bonoti-  
 rably I should saye, rewarded for his  
 paynes; Pope Urbanus appoynted  
 both him and them that should after-  
 ward succede in the patriarchal seat of  
 Canutobury, to syt at his righte sote  
 in euery general counsell, and that he  
 also ratified by a speciall decree. And  
 thus was it proclaimed when his place  
 was geuen him, in the open synode.  
*Includamus hunc in orbe nostro, tanquam alter-  
 rius orbis Papam.* Let vs include o2 ad-  
 mit this man in our worlde here, as if  
 pope of an other worlde, meanyng  
 great Britaine o2 England, whiche  
 the old Cosmographers and famous  
 hystorians called another worlde, for  
 so muche as it seemed from the greate  
 worlde by sea deuised, as Virgill also  
 shew

His seat

Englād.

### English Notaries.

Hebeth in his Bucolickes . Peter  
was there anye place peculiariye ap-  
pointed to the archbishops of Cann-  
tobury afoze that day. Al thys hathe  
Thomas Kuddorne *in medalla chronico-*  
*rum*, Jhon Capgrane in a maner con-  
firming the same, where as he calleth  
him the Apostle and Patriarke of the Pope.  
other worlde. I haue alwaies bene of  
thys opinion, that S. Jhons Apoca-  
lips hath as well his fulfilling in the  
particular nations, as in the vniuer-  
sal church. I speake it here for Ansel-  
me, which was the great pope or anti-  
christ of England. Marke it hardelye  
in him, and a greate sorte moze of hys  
wicked successours.

### The chastite of Anselme, and death of kynge William.

Anselme anon after departed fro  
his holy father Urbanus, as he 1099  
might wel spare him whan hys  
turne was once serued, and so came to  
Lions, whereas he remained tyll the  
death

**The Actes of**

death of king William Rufus. In the  
meane time for his recreation (Ihoan  
Capgrane saith) he somtime resorted  
to Hugh the abbot of Cluniack, and  
to his pretre Bonnes at Parceniacu.  
I thinke not the contrary, but it was  
to ease him of some great burde. For  
Roger Houeden, Mathew Paris, and  
A sonne. other wyters affirmeth, that he had  
a nephewe called Junioz Anselmus,  
which after the rule of the Romaine  
prelates, is as much to say as a sonne  
He behelde it in a bispon at Lyons  
(they say) holwe S. Albane and other  
Englysh saintes, sent for the an euill  
spite to ke the said kinge William.  
for oppressinge theyr Abbayes. But  
I besyewe theyr cruell hartes, theyr  
preu legerdemaines men not prache  
to be trusted, that kynge so sodenlye  
saine.

A fable. They saine in an other fable, that  
he tare wyth hym tethe Chrystes flesch  
from his bones as he honge on the  
Kode, for wyth holdynge the landes  
of certen Bishoprikes and abbeyes,  
Poly,

### English Notaries

Polphorus not beyng ashamed to re-  
 hearle it. Some where they call hym  
 a reade Dragon, some wher a fierye  
 Serpente and a blondy Wyant, for  
 occuppyng the frutes of their vacante  
 benefices about his Pryncelpe buy-  
 dinges. Thus ralle they of they kin-  
 ges without either reason or shame,  
 in their legends of abhominable lies.  
 Like Cadmerus, Belthandis, Willelmus, Raylers,  
 centius, Pathele of Westmynster,  
 Rudborne, Capgrane, William Car-  
 ton, Polidore, and others. Where e-  
 uer heard ye afoze, that their supersti-  
 ous, idell, and slow belly linings wer  
 Christs flesh: either yet that an olde  
 paynted rode had flesh: Let not thys  
 be forgotten.

King Henry marrieth a  
 botary without dis-  
 pensacion.

Henry the first of that name, ch. 101.  
 Witte kynge, Anselmus re-  
 turned into England agayne,  
 married him to a professed Nonne of  
 Winton.

The Actes of

Winchester, called Maude, whych  
was the Doughter of Malcolme the  
kinge of Scottes. Whiche she had her  
father and mother, confessor and ab-  
besse (Mathewe Paris saith) to per-  
swade her to this marriage, and to ob-  
tain her consent in the end, by reason of  
her former profession and vow. Yet  
cursed she the frute that should come  
of her body, which after ward turned  
her children to great misfortune (Po-  
libozus saith) so that vpon her  
two sonnes William and Rycharde,  
drowned in the sea, and her daughter  
Maude the Emperesse an infortunate  
mother in bringing forth the Henry the  
second, whiche put vnto death holpe  
Thomas Becket. Here was (I trow)  
no bad iudgemente. As scrupulous as  
Anselme was in other causes, yet found  
he no fault in this marriage, when he  
coupled them together, nether sought  
he to haue that vow dispensed wyth.  
No fault. If Rannalphus and Treussa be bron-  
ght in to proue her vow a dissimula-  
cion, and that the saide Anselme so  
found it.

### English botaries.

I haue Mathew Paris, Kudborne, Polydore, and other autours moze to confounde them, which largely hath declared it a full bowe & professyon. But of one thyng I sumwhat maruell, why they and William of Mal. Judge mesbury shoulde iudge it an vnwoz mentes. thie marriage, & comende her for spending her substance so prodigally, vpon syngers, mynstrels, & poetes, delcgh tyng in thir balettes and bayne pray synges, & oppressing her tenants to maynteyne them. *Gulhelmus Malmesburienfis, li. v. de regibus, & Ranulphus li. vii. ca. xvi.*

Anselme wrytheth wyles, and Kandolfe playne treason.

**S**ome writers haue thought, A prae, specially Mathew of westmin. tyle. Are, that Anselmus bare with kynge Henry in this matter concerning his marriage to winne hym in an other muche more waitghtie & profitable purpose. For in that generation they are moze wily (Christ sayth) than are the chyldren of lyghte, Luke xvi. But he sayled of hys purpose at

A. I.                      that



**The Actes of**

**Lyke a  
kyng.**

**Rādolfe**

that present. For immediatly after þe  
king made Reinalmus þe quenes chaſſe-  
llour, byshop of Berforde without  
the clergyes eleccyon, and put hym in  
possession without the Popes auto-  
ryte, contrary to the othe of hys coro-  
nacion, as testifyeth Radulphus de  
Diceto, Mathew Paris, and Roger  
Houeden. But whan Rādolfe the  
byshop of Durham, whome the kinge  
put in the Towre of London for op-  
pression and yll rule keeping, had ones  
broken out of the prison in the den-  
kenesse of his keepers, and fledde into  
Normandy, perswading duke Robert  
Courtoys, to subdue the king his bro-  
ther, and so to vsurpe his crowne, pro-  
myssynge also that he had made hym  
frendys within the land by hys secreete  
counsell and letters. In his comming  
(as the sayd duke toke it ones vpon  
hym) a great commocion was within  
the realme, the prelates freshly reioy-  
cynge therat, and causing it to be noy-  
sed a broade, that this soden inuasyon  
was, for that kyng Henry had dyso-  
beyed their holy father of Rome, defea-  
ted

### Englyshe Notaries.

defeated his elder brother, and married Christes professed spouse. And all this they subtilye had practysed, to take the peoples hartes from him that he myght the more easely haue bene subdued (as they thought) to their commoditye. Yet God of his great mercye gaue him than, as he did oft after that, the victorie ouer his enemyes vnlooked for, to their bitter shame and confusion. Mathews Paris, & alii.

The chaste proceedings of diuerse holy prelates.

In the same very yere, whych was the yere of our lord a M. a C. and one, Thomas the archbishop of Worke, surnamed the elder, whome Lanfrancus poured a prestes sonne afore pope Alexander the seconde, as is vttered afore, departed this world. This Thomas had a nephewe (Ranulphus sayth) called also Thomas younger. We know what a nephewe is by the rules of Rome, whose soteskep-  
pes the father most studiously folow-  
ed in that age as naturall subiectes  
and chyldren of their creation.

Practise

1101

11. Thomas.

**The Actes of**

By ryght he shoulde haue folowed his  
father in that offyce, as a naturrll in-  
heritour to the myster, but he was pre-  
uented by one Gerarde (Wyllpaine of  
Dalmesbury, Rannulphe, and Roger  
of Cheshire saith) which was a man as  
the commen fame went, gyuen all to  
lecherouse lyghtheffe & to sozcerouse  
witchcraftes. For whan he on a tyme  
was found dead in an herber, a boke  
of curiouse artes was found vndre his  
pyllowe, made by Julius Firmicus,  
whom he vsed to reade to himselfe in  
the none tyde. For þe whych his owne  
clergye wold scarsely suffer hym to be  
buried without þe church vndre tyztes  
or soddes of the grasse. Roger Houedē  
saith, that this yonger Thomas at the  
last beinge archebyschop of Worke and  
lyenge in extremes, was perswadyd of  
his physycianes to take to hym a wo-  
man for remedy of his dyscase; whych

Gerard.

114.

he vtterly refused to do, and so dyed,  
If this were true, as I much doubt of  
it, than was he a phenix in that gene-  
racyon, for Danyel sayth, that their  
hartes shoulde be set all vpon women

Dani.

Englyshe Notaries.

Dani. xi. But who so ener shal resort to his doctryne & scrpytes in Antichristes pzelacie, shal fynde hym a virgine of a farre other sort than Chyriste hath allowed in the scrpytures. doctrine

**P**restes marriage condemned of our Anselme.

**H**enry of Huntington in the first boke of his chyronicles saith, that in the yeare of our lordes M. a C. & ii. which was the iii. yeare of kyng Henry the first, at the feast of S. Michael the archangell, Anselme the archebyschopp of Canterbury helde a greate counsell at London, at which mynister some chyronicles hath, whych is all one. King Wylham Rufus for his tyme, wolde suffre the clergye to holde no such assemblies, and therfore they mortally hated hym. In the whiche counsel (saith the seyd Henry, Roger of Wylcheffre confirmynge the same) he forbade the prestes of Eng. age. 1102.  
lande their wyues, neuer afore y dare pprohybeted. Mark this. Which semed to many (say they) a very pooze wygyone, but some menne there were

k. iii.

whych

## The Actes of

Sodo-  
metrye

marke it

Actes

whiche thought it a matter full of pa-  
rel, and wolde not haue had it so passe,  
least the prestes pprofessinge a chastyte  
aboue their strengthes, shoulde therby  
fall into most horryble kyndes of syl-  
thynesse (a Chyristen sentence) to the  
great blemyshe and shame of Chyristia-  
nitye. And because I wolde this poynt  
to be the more earnestly marked of my  
readers, to the confusyon of antichri-  
stes bullissh buggerers of Anselmes &  
Hildebrandes bryde, I put here y very  
wordes of those autours, as thei stand  
in their latine woorkes. *In quo concilio*  
*(inquit) Anselmus prohibuit uxores sacer-*  
*dotibus Anglorum, antea non prohibitas.*  
*Quod quibusdam mundissimum uisum est, qui-*  
*busdam periculosum, ne, dum munditias uiribus*  
*maiores appeterent, in immunditias horribiles*  
*ad Christiani nominis summum dedecus inci-*  
*derent.* For other English writers the-  
weth not the matter so lyuely, as doth  
this Henry and Roger.

The actes of Anselmes  
great synode.

**F**irst they enacted in this coun-  
sell, by vertue of Hildebrandes con-

### English botaries.

conclusion and Urbanes Bull, that  
the horrible vice of Simony should be  
condempned for ever, which was not  
committed whē they sold bishopricks,  
abbies, deaneries prebendes, orders,  
dedications, consecrations, benefices,  
or anye other ecclesiasticall doynges  
or promociōs, but onely whan the  
hyngē or anye other laye personē did  
geue them or dispose them. This was  
theyr spirituall meaning. Pert vnto  
that, they enacted, that no Archdeaco,  
(they spake of no Bishoppes) Priest, **Exempt.**  
Deacon, Subdeacon, Colligener nor  
Canon, shoulde from thence fourthe  
marry a wife, nor yet kepe her still, if  
he had ben married to one afore. They  
ordained also that a priest keepyng cō-  
pany with his wife, should be iudged  
vnlawfull, and that he shoulde say no  
masse, and if he sayde masse, that it  
shuld not be hard. They charged that  
none were admitted to orders from y  
time forwarde (mark the time) vnlesse  
they professed a chastite, neyther yet  
y any priestes sonnes shuld claime by Chasse  
heritage y benefices of their fathers, profession

## The Actes of

Al a like

as the custome had alwayes bene. And ther actes they made there els, concerning priestes garmentes, shauinges, shoynges, offeringes, tithinges, burynges, buildinges, Confessinges, eatinges, and slepinges (no preachinges) to solith to be rehearsed. Loke y booke of Anselmes ecc. lxvii. Epistles. See here hardely, if the kinge were not as wel dispatched of his princely power and authoritey one way, as the prestes of theyr wiues an other way. And wylly wothers in that kingdome of iniquitye. Nothinge was done here by the worde of God to his glory, but by the bishop of Romes authoritey to theyr vain glory.

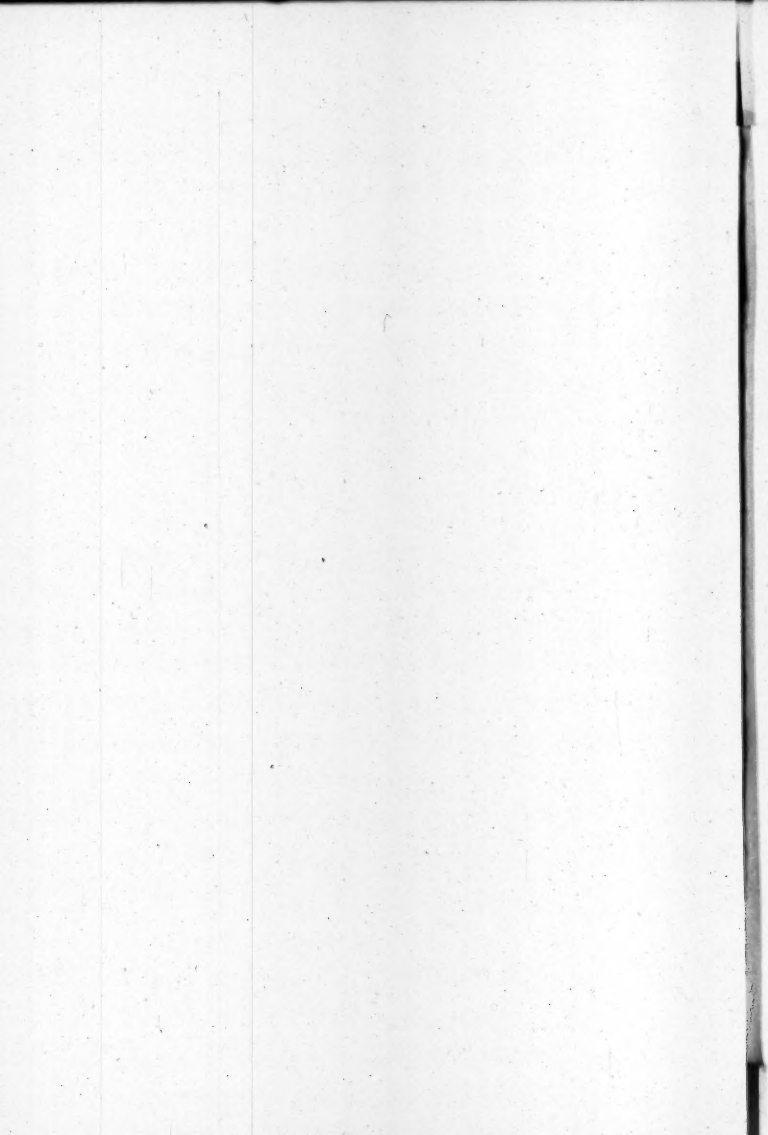
**P**enalties for them which broke these actes.

Injunctions.

**B**esides their sinodall actes, these injunctions gave they to the prestes which were disoyned. Firste that they and their wiues shuld neuer meete in one house, neyther yet haue dwellinge within their parishes. If any of them should be accused by ii. or

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III.





## English Notaries

tit. witnesses, and coulde not pourge  
 him selfe againe by sixe hable men of  
 his owne order, he shoulde be indged  
 a transgressoure of the statute, depri-  
 ued of his benefice, and made an in-  
 fame or be put to the open reproch of  
 all men. He that rebelled, or in con- **Shamed**  
 tempt of their newe statute held still  
 his wyfe, and presumed to say masse  
 vpon the viii. day after shoulde be so-  
 lempnely excommunicated. All arch-  
 deacons and deanes were straighte **For say-**  
 sworne, not to colour their metinges **tes.**  
 neither yet to beate with them for in-  
 ny. And if they wold not be sworne to  
 this, that than they shoulde lose theyr  
 offyces without recouer. Al the moue-  
 able goodes of them that wer proued  
 to transgresse the former statute, re-  
 mained as forsaithes to the byshoppes  
 theyr poore viues condemned for ch-  
 men whores. Anselmus in epistolis.  
 Neuer was there any tyrany against  
 the let ordinance of God, lyke vnto  
 this tyranny of Antichriste, sence the  
 worldes beginnig, neither vnder Pha-  
 rao, Antiochus, Nero, nor yet Diocle-  
 tian.

## The Actes of

**Wogge-  
rers.**

1539.

clane. All this time was not þ̄ shar-  
ful sodometry, which secretly lurked  
among the idle monkes, once reſour-  
med noꝝ yet ſpoken of. Was it not  
happꝝ (thinke you) foꝝ England, that  
theſe filthy buildinges of Antichriſte,  
had the good helpe of Wyndcheſters  
bowes of xxi. yere, to vpholde theꝝ  
whan they were dropping awaꝝe in  
this latter age: If ye conſider it well,  
ſure it hath paſſed all ſtage play.

**Abbots depoſed, and Bꝛieſtes**  
in Northfolke depꝛiued.

**Abbots.**

**I**n this ſolempn counſell a great  
nombꝛe of abbots were depoſed  
and diſgraded, cheifelye theſe by  
name. Guy the abbot of Perſcoure,  
Aldewine the abbot of Ramſey, Wyl-  
munde the abbot of Eaveſſoe, Go-  
dricke the abbot of Peterburgh, Wap-  
mo the abbot of Ceruel, Agelꝛyck the  
abbot of Wydelton, Richard the Pꝛy-  
our of Hely, Robert the abbot of S.  
Edmondes Bury, the abbot of Wyel-  
ney, the abbot of Stoke, and certen o-  
thers. I thinke it was foꝝ haunting of  
whores, oꝝ foꝝ bawdy rule keepinge.

foꝝ

English Notaries.

For Simeon of Durham, Radulphus  
Riger, Roger Houden, Ihon Cuel-  
dene, and other bisshopes reporte, **For**  
that they liued without all honestye.  
Bisshoppe Herbert of Norwiche had  
muche a do wyth the priestes of hys  
diocese anon after this counsell. For  
they woulde neyther leaue theyr wi-  
ues, nor yet geue ouer their benefices.

Where vppon he wrote to Anselme Herbert.  
the archbisshoppe for Counsell, what  
was to be done therein. Which Ansel-  
me required him by writinge, to per-  
swade the people of Northfolke and  
Southfolke, that as they professed a  
Christianity, they shuld subduc them  
as rebelles against the Church, and  
bitterly dyscuss bothe them and theyr  
married wiues oute of the Countrey  
wyth rebukes and shame, placynge  
monkes in their roumes. Looke the  
C. and lxxvi. Epistle of Anselme.

This was the reuerence that the sal-  
len starres had in those daies of hipo-  
cresy, to that holy ordinaunce of mar-  
riage, which God hadde prouided for  
mannes naturall necessity.

### The Actes of

O subtle Sodomites, how deuillishly  
demented you menies eyes in that  
age, that they did not perceyue your  
wicked sozceries:

### The railing crime of a folish monke,

A letter.

**A**Bout the same time a malicious  
monke or beaſt wythout al good  
learning, made theſe foliſh ver-  
ſes in deſpight of the marted prieſtes,  
and ſet them vppon doze and poſtes,  
to cauſe the people to abhoze theym  
foz their mariages.

Babylō.

O male uiuentes, uerſus audite ſequentes.  
Vxores veſtras, quas odit ſumma potestas  
Linquite propter cū, tenuit q morte trophcum  
Quod ſi non facitis, inferni clauſtra petetis  
Chriſti ſponſa iubet, ne preſbiter ille miniſtret  
Qui tenet uxorem, dominū quia verdit amorem  
Contradicentem, fore dicimus inſipientem,  
Non ex rancore, loquor hec, potius ſce amore

We prieſtes that liue ſo naughtily,  
Hear theſe my verſes by and by,  
Pour

English Notaries.

your wyues forsake, whom God  
doth hate,

For the lambes sake immaculate.

If ye do not, ye shall to helle,

Monke.

The spouse of Christ bad me so telle. lyke.

She willeth no prest, any masse to say

Which hath a wyfe, but she decaye.

We call him a sole, y beleue not thus,

I speake not of hate by swete Iesus.

This founde I at Rainsie abbepe, in

alittle treatyse de monachatu. Was

it not good stufte to confound prestes

marriage with: Where founde thys

raskall moncke, that marriage was a

naughty life: either yet that God euer

hated the wife of a prest: considering

that Abrahams, Aaron, and Peter, ple

sed they: Lorde God in marriage.

Who woulde for righteousnes threa: Good

ten hel, but a filthy Antichrist knaue: stufte.

Neuer was it Christes deare spouse y

forbad the ministracion of a married

minister, but the sorcerous synagoge Anti-

of the deuill. They are godlye wyse y christ.

Withstand this hipocrisie of Sathan,

and no soles, though this beaulye sole

so cal them, of a spiteful hate agayn

the verity of the Lord.

The Actes of

The earnest resistance of  
 Worke diocese.

**G**erarde the archbishop of Worke,  
 whē he was once satled at ho-  
 me after the aforesayde greate  
 counsell, laboured to set that waye of  
 wickednesse in his prouince of Worke,  
 that Anselme had planted afoze hym  
 in the prouince of Cauntozbury For  
 as the kinges hadde their regions of  
 God, so had these sozcerers their soz-  
 red out prouinces of the Tyraunte of  
 Rome, and would be aboue theym  
 lythin their owne nacyns, as they:  
 wicked maister would be aboue God  
 in his monarchicall meddelinges.

**Gerard.**

Whan thys Gerard had begon hys  
 feates, to depzue the pziesstes of their  
 wiues, not only did they knit him vp  
 with biting wordes, but also they mā-  
 fully reasoned, argued, and dysputed  
 wyth him. And whan that would not  
 healpe, they sharplye thzeatned hym,  
 and reuiled him, saying, if they might  
 not by the newe statute hold wiues of  
 their owne, they would not spare the

**Salus.**

wiues of their neyghboures, make  
 what

### English Notaries

What lawes they woulde. Professyon  
of chastity woulde they none make, o-  
therwise than was their old custome.  
Neither could he cause the by any per-  
swasion to take their newe orders,  
which had none orders afoze, for dout  
of the vow annered newly to them.  
And much a do he had with tharchde-  
cons sonne, whom for a certen sum of  
mony he had made sure of his fathers  
livings afoze his disgrace. Because it for lucre  
was done afoze that great Synode, he  
woulde gladly haue dissolved it, but it  
woulde not so come to passe. Like the  
epistles of Anselme, in the latter end.

### Another Synode at London for Sodomites.

**I**n the next yere after this great  
counsel at Westminster for pre-  
stes diuorcementes, which was 1103  
the yere of our Lord a M. a C. and. iii.  
rinnoures and Complayntes were  
brought to Anselme, that the iad was  
soze replenished with thereccrable vice  
of Sodometry, sence the cleargy was  
inhibited marriage.

Thus



## The Actes of

Thus entred in this place here, with the wyckednesse of the Romaines for our vnbelleues sake, as S. Paul alsoe prophesied. Roman. i. Then was Anselme compelled to call an other counseil at Paules within London, where as he speciallye enacted it amonge other matters, that euerye sondaye in the yeare, the Sodomytes shoulde be pronounced excommunicate. Radulphus. Rogerus & Trevisa. He ordained also that no cattel should be solde that daye, to seme to syt vppon other matters so wel as vpon thee. and som what to shadow the fylthyngesse of his massemongers. Wily were the workers in that wicked generacyon, to blinde so the sight of the simple. The act for Sodometrye was thys. Sodomiticum flagitium facientes. & eos in hac voluntate iuuantes, grauianathe mate damnamus, donec penitentia & confessione absolutionem mereantur. With a greuous curse we condemne both them that occupye the vngacious vice of Sodometry, and them also that willingly assist them or be wycked

### Englyshe Notaries.

ked doars with them in the same, tyll  
suche tyme as they maye deserue ab- **Sodo,**  
solucion by penaunce and confessyon. **mytes.**  
Is not here (thynk yow) good matter,  
and religiously handeled: What was  
the learninge of the lozde, yea, where  
were godly gouernours in thys wyc-  
ked age: Oh that the people of God  
shoulde be ledde be such helhoundes &  
threues, as these sodomitrouse haue  
lynges were.

### A generall curse agaynst Buggerers.

**N**ow foloweth the rest of this ac- **Saintes**  
te, marke it (good reader) & thou  
halt beholde these holy canony-  
sed deuils in their owne right colours.  
*Qui uero in hoc crimine publicatus fuerit, sta-  
tutum est, siquidem fuerit persona religiosi or-  
dinis, ut ad nullū amplius gradum promoueat, &  
si quem habet, ab illo deponatur. Si autem  
laicus, ut in toto regno Anglie legali sua con-  
dignitate priuetur. Et ne huius criminis abso-  
lutionem uis qui se sub regula uiuere non moue-  
runt, aliquis nisi episcopus deinceps facere re-  
presumat, Statutum quoque est, ut per totibus* **An acte.**  
*Angliam in omnibus ecclesiis & in omnibus*

*L. i. dictus*

The Actes of

*de libus dominicis, excommunicatio prefata  
bluatur ac veniatur.*

Laye  
preſt.

Publiſh  
ed.

It is enacted, that what ſo euer he is,  
that is nolyed or proued to be of thys  
wychedneſſe, if he be a religioꝛs per-  
ſone, he ſhall from thens forth be pro-  
moted to no degre of honour, and that  
which he hath already ſhall be taken  
from hym. If he be a laye perſon (a ſe-  
cular preſte he meaneth) he ſhall be  
deprived of al his fredome within the  
lande (of benefyce he meaneth) and be  
no better than a foroner. And bicauſe  
that none els but a byſhop ſhall pre-  
ſume to aſſoyle them that be not pro-  
feſſed monkes, it is alſo enacted, that  
on euery ſondaye in the yeare, and in  
euery pariſhe church of Englande, the  
ſayd excommuniſſacon or generall  
curſe be publiſhed and renewed. This  
ſhall ye fynde in the volūme of Anſel-  
mes epyſtles. Beholde (I praye you)  
how nyctly this matter is touched. I  
wys pooze matrymonye thou cannyſt  
fynde no ſuche tendre handeling. No,  
thou ſhalt not dwell in ꝑmonaſteries,  
neyther yet abyde within the dyoceſe.

Englyshe Notaries.

A ryght vnderstandyng  
of the same.

**S**o how thys most shamesfull  
matter of buggerye is vnto Comuey.  
wardly tossed & conuayed here aunce.  
of these beastly buggers, the copla-  
ners theroof synely laughed to scozne.  
So haue these holte fathers by their  
good discrecyons qualyfied the mat-  
ter, that by confessyon and penaunce  
without repentaunce, of their owne  
appoynting, may be able to dyscharge  
thym. If he be a relygyouse father, as  
they haue appointed religion, he shall  
haue nomoze harme but the losse of  
hys dignyte tyll they restore hym a  
gaine. But if he be a laye man, he shal **Triderly**  
lose his fredome, that is to saye, if he  
were a secular prest, or one vnprest  
by them, he should clerly lose his bene-  
fyce, prebende, or other lyuynge, some  
sodomitrouse monke takyng the pro-  
fyttes thereof. None might dispence  
with a laye prest, but hys byshop,  
whych than was most communly a  
monke, to dyspatche hym of hys ly-  
uynge at his pleasure.

L. ii.

A

The Actes of

**P**ractise A buggerysh monke myghte be affoy-  
led of his owne abbot at home, and re-  
maine stil a filthie buggerer foꝛ terme  
of lyfe, and neuer fele harme of it.  
**Bugge-** This general curse was only foꝛ pze-  
**rrers.** ses, deacons, subdeacons, canons, and  
college men, whych the ycare afoze  
this lyued honestly in marryage, and  
nowe were becommen pꝛodgygouse  
buggerers, as the monkes were in  
their cloysters, foꝛ want of their natu-  
rall wyues. The monkes were not  
threithened to be vndꝛe this curse, be-  
cause they had bolwed a synulate cha-  
styte, and bicause that what myschese  
so euer they did, the monastery walles  
were able to hyde it.

This curse is publyshed,  
and agayne dysfolued.

**A**pselmus after this, declared by a  
large epytyle to hys archdeacon  
**Wyllm** William, what oꝛdꝛe he and the  
curates shulde take in the puplishyng  
of this generall curse oꝛ excommunica-  
cyon foꝛ buggerie. He wylled them to  
shewe fauer in penaunce geuyng vñ-  
dꝛe his autoꝛyte, as well to them that  
were

English botaries.

were ignorant of the constitution  
that was made, as to them that sinned  
before the acte. He admonished them  
also to consider their ages, & to waite **A rope**  
their continuances in that synne,  
with other circumstances more, and  
whether they were such as had wines  
before or nape, that they myght so lose  
their benefices. Anselmus in epistola.  
CC. lxxviii. He wold wōdye to heare y  
whole tragedye. Here was a great re-  
formation of this horrible sinne, with-  
out taking awaye of the cause. **Hypo-**  
ked & abhominable hypocrite, though **crte.**  
thou be now a canonised deuyll. But  
marke I praye you, what it came to  
in the ende. This generall curse was  
called backe agayne at the instant sute  
of the monkes. He must knowe than,  
it tolched them. They persuaded to  
Anselme, that the publication or ope-  
nyng of that vice, gaue kyndelinges  
to the same in the hartes of ydel per-  
sones, mynistringe occasion of more **A crasse,**  
boldnesse to do the lyke so that it  
hath continued ever sence in the clere  
gye vnponnyshed.

L. iii.

Kanal.

The Actes of

So, not  
so.

Ranulphus Cestrensis, Rogerus Cestrensis, & Ioannes Trcuifa. I wold they hadde as wel considered, that the secrete occupying therof amonge the selucs, had ben a most manifest signe of theyr dampnacyon. But that the blind beastly asses remembred not, so that it was nozished in the monastries and none ill spoken of it, to the vtter perdition of thousandes.

Anselmus is at contention  
with the king.

A strife.

At the end of this yere, a contention fel betwene Anselme & the king, and this was the ful occasion therof. The kinge had made one Roger which was his chauncelleur, bishop of Salisbury, and an other Roger which was his larderer, & bishop of Herford, so that Keinalmus had giuen it ouer, he made also William Cylford the bishop of Winchester.

This myghte the kinge do by the lawes of God, so that David, Salomon, Lawfull. Josaphat, & Czechias, among the people

English notaries.

ple of God had done the lyke, & were  
allowed in it. But bicause it was re-  
strayned by the byshop of Rome, thys  
Anselme swelled, fretted, and wared  
so madde, that he would neyther con-  
sent to it (Radulphus de Diceto sayth)  
neyther yet confirme them, noz com-  
municate oz talke frindeli with them.  
But spyghthfully and malyspously he  
called them abostyues oz chyldren of  
destruction, dysdainously rebukynge  
the gentyll kynge as a despyler of rely-  
gion and polluter of their holpe cere, Anselme.  
monyes, as wytnesseth Polpdorus.  
With this uncomely outrage y kyng  
was muche dyspleased, as he myght  
full well, and requyred Gerarde the  
archebishop of yorke, as he ought him  
allegeaunce, to consecrate them which  
wythoute delaye he perfourmed, sa-  
uyng to Wyllyam Gyfford which re-  
fused it for doubte of Anselme. Thus  
in a great heate he ones yet agayne  
departed the realme with his disgra, to Rome.  
ded abbottes and the sayd Wyllyam  
Gyfforde, making of y king a sore com-  
playnt to his holpe father as he came  
ones to Rome. The



### The Actes of

Warel-  
wast.

The king anon after sent his messen-  
gers after hym, to declare the truthe,  
that is to saie, bishop Herbert of nor-  
wich, byshop Robert of Lychesfelde, &  
Wylliam Warelwast hys trusty and  
famylyar counsellour, whych in the  
ende depriued him both of landes and  
goodes in the name of the sayd kyng.  
Pimeon Dunelmensis, Rogerus Ho-  
neden, Mattheus Paris, Mattheus  
Westmonasteriensis Ricardus p[re]mō-  
stratensis, Ranulph<sup>o</sup>, Cuersden, cap-  
grauē, Carton, & Fabiane.

The matter on bothe sydes  
debated at Rome.

pascalis

Vpon a daye when the matter  
shuld be reasonēd afore Pope  
Pascall, Wylliam Warelwast the  
kings aturney stode fourth in defence  
of his cause, constauntly alledging in  
the end, that the king would not lose  
the authoritie of inuiclinge or admyt-  
ting his p[re]lates within his own do-  
minion, for the crown of his realme.  
Wherunto y<sup>e</sup> p[ro]uide bishop of Rome  
made this spightful leud answer.

Thoughe

### English Notaries.

Though the king (saith he) wold not lose the geuing of spiritual promotions in Englande for the losse of his antichrist crown, as thou hast said here. Know thou this determinately, I speake it here afore God, that he shall not obtain it at my hand, though he woulde also geue his head and all. Darrogat Antichrist, ful rightly shewest thy self. This hath Mathew Paris, lib. 3. Anglorum historie, and Iohn Capgrane. When Anselme was about to haue pleaded his owne cause there, thinking to haue had therein the assistance of Richard the priour of Beely. which Richard. Was a man that time both witty and learned, he utterly fel from hym, and toke the kynges part very earnestly, confuting al his fall accusations and malicious detractions, for the whych in his returne the kinge shewed hym much fauor, as Radulphus de Diceto reporteth. Anon after Anselme intreated for his disgraced Abbots and vncconfirmed prelates, which was graunted forthwith, and they restozed to Restozed, their dignities.

The Actes of

For that gentle seat (Mathew saith) was neuer wont to faile, whan either red or white came in the way. The nexte yeare after was Anselme clerely forbid to return into Englad, vnles he wold obserue the good lawes of the land, which he refused to do, the said Mathew saith.

The conueyaunces of Anselme  
by epistles and wrytynges.

**V**han the kings messengers wer returned home againe w these  
Proronic croked netes, and with straight com-  
maundement from the cruel bishop of  
Rome, that he shuld neuermoze inter-  
meddle with appoynting out of pze-  
lates or by geuing to them the ring &  
pastoral hoke, but to leaue it onely to  
his absolute authoritie, he was soze  
displeased, turning al the possessions  
& riches of Anselme to his owne vse.  
What letters & craftye counsels, blas-  
phemous bablings and abhominable  
wraslinges of the scriptures went be-  
twixt y lend bishop of Rome and An-  
selme

Enauers  
ries.

### English Notaries.

selme, for the space of iii. yerres after,  
it wold require a great feld of matter  
to shew, as I finde in his Epistles.  
Moreover it is a wondze to beholde  
there, the subtilty that this Anselme  
bleth, to bring his deuclishe purpose  
to passe, for deminishment of the chyl  
sen pzinces authozity & augmenting  
of Antichristes vsurpacion. That  
pzince he flattereth to geue over hys Subtilty  
right, and an other he commaundeth  
in his folishnesse that hath done it al-  
ready, their folish wiues alwaies su-  
bozned to put y cause forward. That  
doltish priest he passeth, which hath  
contempned his pzinces liberality, to  
an other he promiseth muche hygher  
promocion. These are thingines of a  
crafty deuil, if ye mark them. His let- Sisters,  
ters to sister Frodelina, sister Erme-  
garda, syster Athelites, sister Culalia  
sister Mabilly, and sister Basyle, to  
Maude to abbesse of Cane in Normā-  
dy, and to Maude the abbesse of Wil-  
ton here in England, declareth hym  
to be very familiar with nonnes.

Er

The Actes of

Epistolis Anselmi. He also made a treatise aboute the same time, called planctus amisse virginittatis, a bewailing of maidenhed lost.

The first order of tippet men,  
or secular prestes.

**I**n the yere of our Lord a M. a  
C. & vi. began first the order of Sa-  
risburianes, Mathewe Paris  
saith, what maner of orde this shuld  
be, I can not coniecture, vnlesse it wer  
the order of portasse men, tippet kny-  
ghtes, or newe haueu sye Ibons, pro-  
fessinge the vnlaury vse of Sarum.  
By like when these men were once  
clearly separated from their marry-  
ed wiues, they were at the laste con-  
tent at their bishoppes suggestion,  
to liue peaceably vnder him, to come,  
as it were into a vniformite of rely-  
gion in outward appearaunce, as the  
monkes did in their cloysters, and so  
to winne againe some fauor or good  
opinion of the people, which they for  
their wiues had losse.

An order.

Chan

### English Notaries

Then began they first to shine in one  
shew, or to muster in one livery, as y  
coltes of one mare, one short another  
long, one high an other lowe. For a  
foze that time were they dispersed by  
many disgisinges, one diuers from an Religyon  
other. As the monkes had their colw. lyke.

les, capzones or whodes, and they  
votes, so had they than they long tip  
pets, their priesstes Cappes, they side  
gownes gytt to them, and their por  
tasses religiousse hangynge with  
great buttons at their gyrdels.

They had also their crownes shauen  
and their heare docked, lyke as the  
monkes hadde, though not so much  
as they, to appeare also a relygrouse  
rable. When they had once receiued  
that marke of the beast in theyr fore  
heades and righthandes, by the pro  
fession of a false chastitpe they were  
made free of Antichristes marte, and  
might by his authoritpe bothe by and  
sel. Apoca. xiii. yet could they neuer Perchats  
obtain of the lay multitude, so greate  
an opinion of holpe perfection as dyd  
the monkes, vnlesse it were here one  
hipo

## The Actes of

**Secular.** hypocrite and ther an other, but in cō-  
clusion continued vnder the slender  
name of secular priests or hedge chap-  
lains. For in most places they dwelte  
vplond, and wanted religious habita-  
cions to haue set the forward or made  
them moze Pope holy.

**H**ow thempour was vled in  
the tyme of their sojernes.

**A** necessary wer it, to marke an  
other craftye conueyaunce of  
these holy belhoundes. A que-  
**stion** might here be aised, wher Henry  
the iiii. Empour was for the tyme of  
this tragicall turmoile, that he looked  
not moze narrowly to their hāds, be-  
ing a mā so wise and so godly. This  
question is sufficiently answered by  
the chronicle writers of y age. The  
prelates occupied him w such mortal  
wars, from Hildebrands time hither-  
to, that he knew not whiche waye to  
turn him. They made his owne sub-  
**jects** in ener, quarter to rebel agāst  
him, & his owne natural son in the end,  
vpon

## English Notarles

hys desire of hys crown imperiall, most  
 falsly to betray him, subdue him, cap-  
 tive him, emprison him, & cruelly at hys  
 lastre to murder him. The story is a  
 matter very lamentable & heauye, as  
 Athelbold<sup>o</sup> Eraflectensis, Barnefrid<sup>o</sup>  
 Arspergenensis, & Joannes Daule-  
 r<sup>o</sup> hath described it. When thys man  
 which was called Henric the v. was  
 once brought him hys next yere after, hys  
 paschal the bishop of Rome held a ge-  
 neral counsell at Treves in fraunce, a-  
 gainst his father. wherein he prosecuted  
 hys former acts of Hildebrand, pro-  
 hibited lay princes thynuesting of pre-  
 lates, & the priestes their wines in the  
 realm of Fraunce as he had don in other  
 nations, disgradinge those bishops & antichrist  
 abbots whom the French kinge and  
 Emprour had made. The saide Em-  
 prour hearinge of this, sente learned  
 men vnto him, gently requiringe hys  
 he wold not take from him, hys bys prede-  
 cessors wythout interrupcyon hadde  
 Deceyt.  
 bided from the tyme of Charles hys great  
 by the space of moze than thre hun-  
 dret yeres.

The



## The Actes of

The byshop at that tyme deferred the  
answere till he came to Rome. Cod-  
fridus biterbiensis, Albertus Crants  
Paulus Acmilus, Jacobus Bergo-  
mas, Joannes Stella, Joannes Cap-  
graue, li. i. de nobilibus Venticis, &  
Robertus Barnes.

### The homblye handelynge of pzelates at Rome.

112.



Vhan this empyour se his  
tyme, he came into Itall  
wyth a great host of mē,  
Paschall the Romish bi-  
shoppe not pleased there  
wyth, to whom he sent this message.  
Giue vnto Cesar that is Cesar's mea-  
nyng the imperyll crowne and vnc-  
cyon, with power of inuestyng pze-  
lates. For he requyred also y he shuld  
confirm the bishops whom he had ad-  
mitted afore, whiche all he refused to  
do. The empyour with that, set hys mē  
of war vppon him and his Talkers,  
cardinals I shuld say, which toke the  
very breeches from their arses (Chry-  
stianus Passerus saithe) and commyt-  
mitted them almost naked to pryson.  
Wher

### Englyshe Notaries.

Wherupon in the ende, in al thinges  
he consented to the empzour, subscri-  
bynge and sealing vnto hym a perpe-  
tuall priuilege, for admytting bishop-  
pes and abbottes within hys whole  
dominyon, cursing all them that shuld  
at any tyme after that withstande it.  
But as he was ones departed out of  
Italy, he called an other synode at La-  
terane in Rome by counsell of oure  
Anselme and suche other, & dissolued  
all agayne that he had graunted, ex-  
communicating the said empzour and  
disdaynoussye changing his priuilege  
to the scoznesfull name of a prauilege,  
or writyng that stode for nought. For  
Gesnerus sayth in his vniuersall Bi-  
blyotheke, that Paschalis wrote to  
Anselme an epytyle for his excuse. By  
lyke than he had layed it sumwhat  
sharply to his charge. Thus mocked  
they in that age the great prynces of  
the worlde, depzyued them of power,  
and trode their hygh dignitees vnder  
their fyllthie fete, all contrary to the  
wholsome documentes both of Christ  
and of his Apostles.

A counsel

An excuse

## The Actes of

**Barnes.**

This story is tenderly touched of the  
Italyſhe writers ſoꝝ hurtynge them  
ſelues, yet hath Robert Barnes deſ-  
cribed it at large in *uitis Romanorū po-  
nificum*. We ſhall vnderſtande that this  
was that emperour, whiche married  
kyng Henries daughter that was cal-  
led Maude the emperreſſe. *Ioannes Cap-  
grauē l. i. de nobilibus Henricis.*

Anſelme bringeth the kyng  
in ſubiectyon to An-  
richiſſ.

**Kyng  
Henry.**

**1107.**

**M** Athelw Paris ſhelweth in the  
third boke of his large chroni-  
cle, that after kyng Henry the  
firſt had taken his brother duke Ro-  
bert priſoner, & obtayned other great  
victoryes, in the yere of oure lordē a  
D. a. C. and vii. he receiued the arche-  
biſhop Anſelme agayne into hys fa-  
uer at Becca in Normandy, reſto-  
rynge hym to hys olde poſſeſſions.  
And as touchyng the biſhop of Rome  
(ſayth he) the learned kyng neuer  
feared hym ſoꝝ hys ſpyrituall auto-  
ryte, but only ſoꝝ hys tempoꝝall po-  
wer. In the ſame yere was a great  
coun-

### Englyshe Notaries.

counsell holden in the kynges palace  
at London, where as the prelates wer  
agreed by the space of .iij. dayes, that  
the kinge shoulde holde styll the auto-  
ryte of admyttinge prelates and ap-  
popntingge spyrituall offycers, as other  
kynges hys predeceffours dyd, not  
withstandinge the Popes late inhibi-  
tion. This hath Simeon of Durham,  
and Roger Houeden. But whan An-  
selme was ones come, whyche was  
hygh president of that counsell and  
Pope of thys whole yle of Brytayne,  
all was clerely dashed agayne, and  
this contraryouse sentence of his toke  
place, that from that daye forwarde no  
byshop nor abbot shoulde receiue ring  
or pastozall boke of the kyng or yet  
of any other laye mannes hande with  
in Englande. Hee added mozeoner  
thys syghfull clause vnto it, that  
whan a prelate was ones chosen, the  
wante of due homage to hys kyng  
shoulde be no impedymment of his con-  
secracyon. Like Radulphus de Diceto,  
Mathew Paris, Mathew of West-  
minster, and Roger Houeden.

A counsell

Anselme

4 tray-  
tour.

The Actes of

**A** manifest traytoꝝ without all shame  
and honest obedience. Than consecra-  
ted he. vii. biſhoppes at ones, which  
neuer was seane in Englande afoze,  
but at one tyme. Thus gote Anselme  
(Johan Capgraue sayth) the byctoꝝ  
longe loked and laboured foꝝ, foꝝ the  
churches lyberte.

**A**n other synode of An-  
selme, foꝝ dysſoluyng  
pꝛestres marriage.

1108.

**I**n the yeaꝛe of our loꝛde a M. a.  
C. and viii. Anselme helde an o-  
ther great synode at London,  
wherein yet ones againe he made so-  
lemne pꝛocesse agaynst all pꝛestres,  
deacons, and subdeacons, that had mar-  
ryed wyues, renuinge all his former  
statutes and actes made against them,  
by consent of the king and his barons  
Foꝝ afoze that tyme, they did all with-  
out their consent, which they after-  
wardes founde not in all poyntes to  
their myndes commodiouse. So wo-  
men were from thens foꝝthe permit-  
ted to dwell in howse with them, sa-  
uyng only they which were so nygh  
of

# English botaries.

of kynne as they myghte not marry  
 with (though they laye with some of  
 them at tymes) as mother, sister, gran-  
 dame, aunte, and suche lyke. Utterly  
 was it forbydden them euer after to  
 haue any talke with them that had  
 bene their wyues, vnlesse it were in  
 the open stretes befoze two able wit-  
 nesses. Simeon Dunelmensis, & Rogerus ho-  
 ueden. Who wolde thus so vngodly  
 and presumtuously haue taken vpon  
 hym to haue separated those whom  
 God had ioined, but proude Antichrist  
 and hys diabolical rable of sozerouse  
 Conuocanes? How stode this with  
 the holy Ghostes doctryne vttered of  
 S. Paule, i. Corinth. vii. Unto the  
 married (sayth he) commaunde not I  
 but the lorde, that the wyfe be not se-  
 parated from the man: But what els  
 went these execrable hypocrites about  
 in all these their vngracouse proce-  
 dynges, but to make Godes holye  
 Commaundementes of none effecte,  
 for their fylthie fathers tradicions:  
 and with their newe doctryne of de-  
 uyls in hypocresy, to polute the Chri-

Wytnes-  
 ses.

Antichri-  
 stes.

Papystes

The Actes of

Aniwyte with the prodigyouse occy-  
pyenges of synkyngge Sodome.

The closyng vpon of Anselmes  
vnsauery doynges.

**A**ll the next yere after, did An-  
selme bestowe in a straunge kind  
of scoldyng, with Thomas the  
newly elected archbysshop of Dorke,  
till suche tyme as death clerely toke  
hym from the worlde. He bitterly for-  
bad hym the pastorall cure, till suche  
tyme as he had submitted hym selfe to  
his Papacye, and professed a canony-  
call obedyence, which he called a sub-  
mission to the churche of Canterbury.  
If thou wylt not do thus (sayth he) we  
charge all the byshoppes of England,  
vnder payne of the great curse, that  
none of them presume to consecrate,  
neyther yet to receyue the for a bishop  
if thou any where els be consecrated,  
with many other obprobrious taun-  
tes. Mathæus Paris, & Radulphus de Diceto,  
Many ydell matters dysputed thys  
Anselme, with very weake, rawe,  
and fryuolouse reasons, as is to bee  
seene in his feble woorkes of the soules

wo9,

A Pope

woorkes

o2y.

# English botarice.

original, of leauen and brade vnle-  
uened, of the measuringe of the crosse,  
of the mouyng of the aulre, of Ma-  
ryes concepcien, of the churches offy-  
ces, and suche lyke, which Chyrist cal-  
leth gnat straining. I maruell with  
what conscience Polydorus called  
him that good shepherde, which dan-  
gereth his lyfe for the shepe, and in y-  
myddes of all his false packinges. He  
doth Chyrist much wyroge therein whi-  
che only fulfyllled it in effecte. He doth **A wolfe.**  
no pastours offyre that robbeth Chri-  
sten kinges of their princely power &  
autozyte, to enhaunce the tyzannouse  
vsurpacyons of Anticrist, as this An-  
selme did, but rather he sheweth the  
fashions and roberyes of a thefe. I can  
a wepe at no hande with so blasphemouse  
handelynge of the scriptures.

**T**he mone was darkened  
and what it syg-  
nified.

**M** A thewe Paris wyrteth, Pa-  
thelwe of Westminster repea-  
p.iii. ung



### The Actes of

tyng the same, that in the yere of  
1110 our lord a D, a C. and x. the mone a  
pered al darke without lighte. Wher  
by God declared in the open face of þ  
woylde, that his church by the mon-  
kes hipocresy in that age was dark-  
ned with a beastly ignorance of hys  
liuely doctrine. For the mone betoke  
neth commonly in the scriptures, the  
congregation of the Lord. About this

**Tritemius** time (saith **Jhon Tritemius**) entred  
al the crafty learning. Yea, the subtle  
philosophy of the pagans began here  
to defile our sacred theology with her  
unprofitable curiosities. The Gospel  
was put a part, sauing only to be red  
by parcells in the temple, in a foreign  
language without vnderstanding, and  
the corrupted doctrine of filthy bastar-  
des **Peter Lombard**, **Peter the great**  
**cater**, and **Graciane the monk**, which  
wer the children of one bawdy nons

**Ther** ba: fornication, receiued and only had in  
**hardes.** price for it. The monkes of that age  
(saith **Jhon Carion** in his chronicles)  
perceiuing the knowledge of the holy  
scriptures to ware faynte, and to bee  
nought

### English Notaries.

nought set by, for the study of the pop-  
pish lawyers, they thoughte also to  
practise a new kind of diuinity, and  
set vp scholastical disputacions of di-  
uine matters. But beware of subtile Diuinity  
sophisters in the doctrin of the church  
(saith Iohn Baconthorpe in prologo  
quartii sententiarum. viii. quest.) For  
their property is to withstand the ve-  
rity, and to snarle mennes consciences  
by darkening the clere light therof.  
If it be to the contrary reasoned (saith  
he) that sophisticall arguments are fit  
to confounde heretikes by. I vtterlye  
deny that reason. For onely is it tho-  
pen verity that must confound them. Bacon.  
As for Sophismes, their wicked na-  
ture is to bring in all error and he-  
resies. Al this hath Baconthorpe.

**C**ause the Archbishop of  
Cantorbury, honoꝛeth  
his kinge.

**I**n the yeaꝛe of our Lord a M. a m3.  
C. and. xlii. the king was mine-  
ded to haue geuen the archebys-  
shop rich

**The Actes of**

**Kaufe.**

**115.**

rick of Canntozbury, to Faricius the  
abbot of Abendon. But at the instant  
request and sute of the cleargye in the  
counsell of Waindesore, he altered his  
purpose, and gaue it to Kaufe the bi-  
shop of Rochester, a ruffelar to theyr  
minded. Him he adourned with hys  
own princely hands, ministring vnto  
him both the ringe and metropollicall  
crosse. For than once again (Pathe W  
Paris saithe) he had taken an earnest  
stomake against the bishop of Rome  
vnschamefast proceedinges, his brother  
duke Robert imprisoned, and hys o-  
ther ennemies brought vnder. In the  
yeare of our Lorde a M. a C. and. xv.  
was the said Kaufe consecrated, & re-  
ceiued his patriarchal pal of Anselme  
the other Anselmes nephewe, whiche  
was than the Popes greate legate a  
latere. As the king was the same yere  
married, after his first wifes disceace,  
to Adelphe y duke of Lozains dought-  
ter, and was againe crowned wyth  
her by the Bishoppe of Winchester,  
this heady archbishoppe fel into a pal-  
sey for woodenesse, and sayde vnto  
hym

### English Notaries.

him the next day after, that either he should leaue that crowne, vnlawfull **The** (he said) for so much as it was not taken of him, or els he would leaue of his masse saying, which was no smal matter. And the Lordes aboute hym had much a do to stay the lunetike prelate, from striking down the crowne from the kinges head and stampinge it vnder his foote. Yet did the gentell kinge geue him faire wordes, y<sup>e</sup> chronicles saith. Loke William of Malmesbury, li. i. de pontificibus, Radulphus li. vii. ca. xv. Rogerus li. vii. and John Capgrau, lib. ii. de nobilibus Henricis. And Trevisa addeth vnto it in fine Englishe, that this halwte prelate was a great Japer, the terme is somewhat homelye. Did I not tell you afore, that kinges for their power, had sped as ill, as the Priestes for their wiues, And I thynke, I told the truthe.

**Of Pope Calixtus and  
the heade churche  
of Wales.**

**Muche**

## The Actes of

**C**harlus **M**uch were it to rehearce þe turmoilings of Pope Calixte þe second, for renuing of the execrable actes of hellish Hildebrand and prestigious Paschal, against the marriage of Priestes and power of princes for inuestiture of prelates. In the yere of our Lord a M. a C. and. xix.

**1119.** He held a counsel at Remis in France, and in the yere a M. a C. and. xxiiij. He held an other with CCC. bishops at Rome. And in theese two counsels he depriued all Priestes of the common christianity, that held til their wiues willing them from thence forth to be taken for no better then paganes and belhoundes, and to want their christe buriall. The princes that had geuen out ecclesiastical offices, he condemned of sacrilege, pzeposterously alledging the scriptures, that they whych were admytted by them, entred not bi the doze, but they scattered fro Christ deuiding his coate without seme. As though in their excedinge pryde and couetousnesse, they had ben the same Christ which was ful of godly simplifite

**Scriptu-  
res.**

## English Notaries

citie and lowlinesse, and their glitte-  
 ring sinagoge that simple cote wyth-  
 out seme. In this latter yeare dyed  
 Hauke the heady archbishop of Can-  
 tozbury, and William Turboil, whi-  
 che was a chanon, succeeded. From h  
 time of Augustine til that day, by the  
 space of moze than CCCC. and 24  
 yeares, none occupied that seate but  
 monkes, and that caused so many cor-  
 ruptions to enter into the church of  
 England, soz al they maintained An-  
 tichriste. A lytle afoze this, that is to  
 say in the yeare a D. a C. and two be <sup>1108</sup>  
 came tharchbishoppe of Beneuia oz  
 Primates seate of S. David in wales,  
 fyrst subiect to the church of Cantoz-  
 bury. And from the daies of king Lu-  
 cye to the yeare a D. a C. and fyftene <sup>1115</sup>  
 none other were archbishops there  
 than Britains oz Welchmen, and al  
 that time had their ministers wiues.  
 But sence the English monkes occu-  
 pied, they haue hadde concubines soz  
 wiues, and will not chaunge at thys <sup>1115</sup>  
 day, men say. Thus entred filthinesse  
 in that quarter also, the time wold be  
 mar-

The Actes of  
marked. Simeon Dunelmensis, Ho-  
gerus Houeden, Giraldus Cambren-  
sis, & Ranulphus.

King Henry plagued, for suffer-  
inge marriage to be con-  
demned.

1120

Lords.

**A**ll fozen warres ended, and con-  
trouersies pacified, in the yere  
of oure Lorde a D. a C. and xx. King  
Henry the fyrst with greate ioye and  
triumph departed out of Normandy,  
and entred after his great victories,  
by sea into Englande. Wnt wythin  
felwe daies following was this glad-  
nesse turned into a most heauy & hor-  
rible sorow. For William & Richard  
his two sounes and Mary his dought-  
ter, with Othel their tutor & schole  
master, Richard the earle of Chester &  
his wife the kinges yere, al the mery  
chaplains, companions, and rustaies  
of the court, chambelaines, butlares  
and seruitours, the Archdeard of Her-  
ford, the princes play fellows, sir Jof-  
frey Kidel, sir Robert Baldwyne, sir  
Willelm

### English Notaries

Wylliam Bygot, with manye other  
greate heyres, lordes, knyghtes, and Ladies.  
gentilmen, ladyes and gentillwomen,  
to nombꝛe of a. C. and xl. Besides the  
yeomen and mariners, whiche were  
more then halfe an hondred, takynge  
passage by night, wer all drowned in  
the bottom of the sea, except one man  
theyꝛ bodles neuer founde Guilhel-  
mus Palmesbury, Simon Dunel-  
mensis, Rogerus Houden, Matthe-  
us Paris, et Johannes Capgrane.

Libꝛo. ii. De nobilibus. Henricis.

Wꝛytters.

Some monkish wꝛytters hath indged  
the curse of quene Baudc, which was  
a professed botarye, to bee the cause of  
this ruin, as is said afoze, some other  
attributeth it to þe vice of sodometrye,  
wherby the many of them had learned of  
the monkes and the prestes after þe so-  
lempn pꝛofession of their new bow of  
chastite. But I do thyncke it to be a  
plage of God vpon the kynges poste-  
ritye, for sufferynge so great a mis- A plague.  
cheefe to entre in hys tyme wythout  
contradiction as that sodometry was  
and as was the condemnation of the

Chꝛi.



## The Actes of

chriſten miniſters marriages. For ſin him (Polidorus ſaith) vtterly ended the diſſent of the Normanes blood in the male kind, according to the wiſe mannes ſentence. Sa. iiii. The plantes of aduoutrye ſhall take no deepe rooting. As he was the ſonne of a baſtard, and ſuffered this pꝛeſtigious religion of baſtardy of pꝛieſtes wythoute wiues, to take place here in hyſ dates, to the vꝑꝛaiſe of buggery, and neuer reſpꝛcted it beinge Gods immediate miniſter.

¶ Cellus an archbiſhoppe had bothe a wiſe and children.

Cellus.

**C**ellus the greate archbiſhop of Armach and highe pꝛimate of Ireland, had bothe a wyfe and children in the time of his archbiſhopꝛy, according to the vſage of that countrey. That archbiſhopꝛicke St. Bernard ſaith) with the pꝛimacye of the whole lande, was holden as an inheritance in one kindꝛed, by xvi. generations,

### Englyshe Notaries.

Wonderfully wel learned, but allwaies  
thei toke their orders for that long sea **So bolue**  
son, without any bolue of profession.  
Neyther wolde the people suffer any  
other to take that hygh offyce, saue  
onli them whiche were of þe same house  
and progenie. This hath **S. Bernard**  
*in uita malachie*, so hath *Vincentius*, *Antonius*,  
*Petrus Equilinus*, and **John Cap-**  
**graue** in their histories of sayntes.  
**What** a beastly sole is **Johan Eckius** **Eckius.**  
than, whiche reporteth in his **Enchi-**  
**ridion**, that it hath not bene heard sens  
the death of **Christ**, that any prest hath  
married a wyfe, doctour **Coole** and o-  
ther **Papistes** maynteinne the same  
here in **England**. This **Celsus** at the  
latter, beinge an olde dottynge man,  
and seduced by them whyche taught  
lyes in hypocrisie, was the first that  
brought into the region, that doctrine  
of deuyls whiche condemned marri-  
age in þe clergie. For he sent his wyfe  
in a bysson (they saye) a woman of a  
large and reuerende countenaunce, to **Reuered**  
surrende, as he laye a dienge, the pas-  
toral crosse to one **Malachias** whyche  
**P. i.** **had**

The Actes of

had professed chastite about the yere of  
our lord a D. a. C. 411. Many madde  
packynges were amonge these ho-  
mysh sayntes, whan the byshoppyckes  
ward sat. Poope Adzync the. iiii.  
xxxi. yeares after whiche was an  
Englysh man, and Pope Alexander  
the thirde. xvi. yeaers after þ, in their  
tyzange commanded kyng Henry the  
seconde, to subdue the Iryshe nacyon  
as heretykes and rebelles, bicause the  
people ther withstod their procedings  
foz their byshoppes and prestes mar-  
ryages. And foz that victoꝝy they con-  
firmed hym lord of Irelande. Like  
the chzyoncles of Nicolas Treueth  
and Johan Hardyng.

Irelande

A lecherouse Cardynall con-  
demneth prestes marryage.

1125. **J**oannes de Crema, the prestes Car-  
dynall of S. Crillog in Rome,  
was sent into England & Scot-  
lande, from Pope Honozius the secod,  
as high commissioner and legate from  
his ryght syde, in the yere of our lord  
a D. a. C. 411b. to se that all thynges  
were well there in the clergye to hys  
be

### Englyshe Notaries.

behoure. Besydes hys generall com-  
missyon, he sent pryuate letters to the  
kynge and the p̄elates of both those  
regyons, to receyue hym as his owne  
dere sonne & as S. Peters holy bycar, A legate  
which declareth his autozite not smal  
This legate with great pompe thus  
enterynge into Englande about the  
feast of Castre, was heryblye, hono-  
rably I shoulde saye, receyued of ȳ p̄e-  
lates, and went banketyng & p̄ow-  
lyng from byshope to byshope, and  
from abbot to abbot, tyll he came to  
the water of Tweede and the towne of  
Korburgh in Scotlande, where as he  
founde Dauid the Scottyshe kyng. His  
legacye there perfourmed and all hys  
bagges well stuffed, he returned a Bagges  
gaine to London and at Westmynstre  
vpon ȳ iij. day of September he held w̄  
ii. archbysshops. xiiii. bishops. xl. ab-  
bots, & an innumerable multitude of ȳ  
clergye and comen people, a great  
synode. Where as he rygorously and  
soughtelye replied agaynst those  
p̄esters, that wolde for no coman-  
dement forsake their marryed wyues,

**The Actes of**

**Sentence** repetyng oft this vnsemyng sentence,  
 that it was a shamefull matter to ryse  
 from the sydes of an whoze to make  
 Chyistes bodye. A clause was this in  
 qualyte not vnyke to hym that vtter  
 red it, whiche was an ydolatrrouse  
 whozomonger. He ordained in that si  
 node, that prestes shuld kepe company  
 with no kynde of women, he condem  
 ned marriage to y. vii. degre in bloud  
 and y no prestes sonne shoulde clayme  
 churche or prebende by inheritaunce,  
 solyshely concludinge with this verse  
 of Dauid, *Psal. lxxxi. Pone illos ut rotam*  
*Ec. Make of them a whele, lord, that*  
*sape, we wyll haue the howses of God*  
*in possessyon. Simeon Dunelmensis, Roger*  
*rus Houeden, Henricus Huntendunensis, Ra*  
*dulphus de Diceto, Matthæus Paris, Ranul*  
*phus & Rogerus Cestrensis atque alii.*

**A verse.**

**Cardy**  
**nall.**

**T**his Cardynall sheweth the  
 first frutes of that chastyte.  
 He prestes beyng moured with  
 the furiose acie of this Cardi  
 nall, and therewith perceyuyng  
 him to be a man of light couersacion,  
 so narrowlye watched him the night  
 fo

### English botaries.

folowynge, that they toke him in bed  
with a notable whoze. The matter  
was very open (saythe Roger Houe-  
den) for it was done at London, where  
great plenty is of wytnesses. It coulde  
not well be hydden (sayth Henry of  
Huntington in y<sup>e</sup> viii. boke of his chro-  
nycles) neyther was it fytt to haue  
ben kept secreete from the knowledge **Secrete.**  
of men. If any be offended (sayth he)  
that a prest shoulde marrye, let hym  
kepe it to him selfe, least he fall in lyke  
daunger as dyd thys lordely legate.  
This Cardynall was he (Polydorus  
sayth) that behelde a small mote in an  
other mannyes eye, and could not per-  
ceyue the great beame in hys owne.  
The prestes dyd him no wronge, that  
in this case disobeyed his vniuersytie, **Unfytt.**  
dynges. Nothyng was founde more  
vnfytt, than to require so strayghtly  
of others that hys selfe coulde not do.  
Thus he that entered with honoure  
and pompe went home agayne to hys  
father with shame and confusio. The  
actes of S. Peters bycar were all tur-  
ned ouer, and the religyouse scytyngs

The Actes of

**A**shamed of þe pꝛelates ther, wer vtterly laugh-  
ed to scoꝛne. The byshoppes and sat  
abbottes departed thens wyth reade  
cheekes, not glad of the balwy chaunce  
that happened, and they let that mat-  
ter passe for þe space of moze than thre  
yeres after. For the flaundze was not  
small, Mathew Paris sayth, So retur-  
ned the pꝛestes ones agayne to their  
wyues, and were muche moze bolde  
than afoze. *Præfati autores cum Polydoro  
& Fabiano.*

The kyng derydeth the byshop-  
pes pꝛocedynges.

1129. **A**t all forgetfull of their wy-  
ked fathers affayres, the pꝛe-  
lates of England in the yere  
of our lord a D. a. C. and. xxix. gathe-  
red them selues togyther at London  
yet ones agayne, in the first day of Au-  
gust, to put the pꝛestes clerely from  
their wyues. At thys greate counsell  
(sayth Ricardus Premonstratensis) were  
all the byshoppes of England, except.  
iiii. which died, as it chaunced, þe same  
yere, that is to say, of Wynechester,  
Durham, Cheshire and Berfoꝛde.

Their

### English botarics.

Their p[ro]cesse was all agaynst the  
cocasses or the rookes of y<sup>e</sup> curates, that  
they shoulde not dwell in house with  
them. For after the prestes had bene  
compelled to renounce the Tytles of  
their wyues, they kept them in most  
places bndze y<sup>e</sup> name of their cocasses,  
lawnders, and seruyng women. The  
kyng perceyvinge the malyce of the  
bysshoppes, and seynge aduauntage to  
grow therupon, by this p[ro]p[er] pollicy  
deceyued them. He toke vpon hym the  
correctiō of them, and p[ro]mised to ex-  
ecute true iustyce. But in thende (Pa-  
thelw Paris sayth) he laughed them al  
to sco[re]ne, and takyng a pensyon of the  
prestes, he permytted them styl peace-  
ably to holde their wyues. Polydorus  
reporteth, that the kyng gote of the  
clergye this auto[ry]te ouer the prestes,  
by a fyne craft of conueyaunce. And  
whan he hadde so done, misused it.  
A verye fyne indgemente of a manne  
learned, so to dysfyne of a p[ri]nces po-  
wer. The kyng deceyued theim (Ho-  
ger Houeden saith) by the symplite

P[ro]cesse

Lucre.

A craft.



Myues

The Actes of  
tpe of William tharchbishop of Can-  
torbury. For whan they had once vn-  
circumspectlye graunted him to exe-  
cute iustice vpon the p̄iestes wiues,  
it turned in the end to their rebuke &  
shame, the p̄iests for mony set again  
at liberty for them. *Predicti autores*  
*cum Ranulpho, Mattheo Westmo-*  
*nasteriensi, & Rogero Cestrensi.*

A middle swarmynge of  
Antichristes sectes in  
Englande.

Sectes

**F**or causes diuers, whiche some  
of my readers shal finde neces-  
sary to be knowne, I haue ad-  
ded here the times wherin the second  
swarme of locustes, or sinneful sectes  
of Antichriste hathe entred into thys  
realm of England. The first swarm  
was of the Benedictines and Cha-  
nons of S. Augustine, called the black  
monkes and black chanons, of whose  
fetting vp I haue reasonably treated  
both in the first parte of this wooke,  
and also in this seconde. The firste of  
thys

### English Notaries.

this lattre swarm, wer the cistercians,  
 otherwise called the whight monkes **Cistercians**  
 which came into this land in y<sup>e</sup> yeaere  
 of our Lozde a **M. a C. and xxxii.** set-  
 ting their firste foundation in the de-  
 serte of Blachoumoꝝ by the water of  
 Rbie, wheruppon their monasterye  
 was called Rbieuallis. **S. Robertes**  
**Frices** began at Gnarebozoughe in **S. Ro.**  
**Porke shyre** in the yeaere of our Lozde **bert.**  
 a **M. a C. and. xxxvii.** And the ordre of  
 Gilbertines at Sempingham in Lin-  
 colne shire in the yeaere of our Lozde a  
**M. a C. and. xlviii.** The **Premōstra-**  
**tensers** oꝝ white Canons, came in-  
 to the realm and builded a new house  
 in Lincolne shire in the yeaere of oure  
 Lozde a **M. a C. and. xlv.** The chartre **Charte**  
 house monkes came into the lande, & were  
 placed at Wytham in the dyo-  
 cese of Bathe, in the yeaere of oure  
 Lozde a **M. a C. and lxxx.** I reckon not  
 the hospitellers and templares, wyth  
 such like. **Johannes Hagustaldensis,**  
**Richardus Pzemonstratensis,** **Joan-**  
**nes Capgraue,** **Thomas Scrope,** et  
**Polydozus Vergilius.**

All

## The Actes of

**Locustes.** Al these at their first entrance, were very leane locustes, as they are in S. Iohns reuelacion described, barren, poze, and in outward aperaunce very simple. But in pzoesse of time, thoughe simulate holines, they grew fat like their fellowes. They gotte them lions faces, and were hable to buckle with kings. Their lecherous actes, I shal hereafter declare.

**Fatte.**

**King Steuen pzofesseth a  
flauery to Antichriste.**

1135. **Th**e King Steuen became an instrumente to their wycked vse, in the yeaƿe of oure Lorde a M. a C. and xxxv. It is easely known by the oth which they compell'd him to make at his cozonacion, what thoughe he did not in all poyntes obserue it. This is the othe, as Richardus pzt of Banussaldensis hath wyptten it in hys small treatise de gestis regis Stephani. Mark it. I Steue by the grace of God, good wyll of the clergie, and

**Steuen.**

### English Notaries.

consent of the commons, elected kyng  
of England, and by William þe arche-  
byschop of Canterbury and legate of  
the holpe Rome church vnder Pope  
Innocent the second, confirmed, make  
faithfull promyse to do nothinge here  
in England in the ecclesiastical affairs, **A bowe.**  
after the rules of symonye, but to leue  
admit, and confirme the power, order,  
and distribution of all Ecclesiasticall  
Personnes, and their Possessions,  
in the handes of the bishops and pre-  
lates of the same. The aunient dig-  
nities of the church confirmed by olde  
priuileges, and theyr customes of lōg  
time vsed, I promise, appoynte, and Customes  
determine inuolably to continue. All  
the churches possessions, holdes, & tene-  
ments, which they hitherto haue had,  
I graunt them from hence forwarde w-  
out interruption, peaceably to possesse  
et. Behold here what popes these le-  
cherous luskres made of their kings, &  
se (I pray you) if they sought any other Parke it  
commen weth thā of their idle bellie  
in that prond kingdom of Antichrist?

was

**The Actes of**

**A** **plage.** Was this a folowing of Chriſt after the Goſpell, thus to illude their chriſten gouernoꝝ: Nay, it was rather a ronning after Sathan in the blaſphemous imytacion of the biſhop of Romes decrees. The laſte plage of God light vpon this vnfaithful generaciõ, if they wil not yet beholde theſe entils of their wicked fathers, and abhoꝝre them from the hart.

**T**he rebellion and cantels of  
byſhoppes agaynſt  
the king.

1036 **I**n the next yere folowing, notwithstandinge this othe, kynge Steuen referued to hym ſelfe þ inueſting of pꝛelates, Mathew Paris ſaith, and ſhewed vnto the cleargye many other diſpleaſures. Wherefoꝛe in pꝛocelle, they cauſed Maude them pꝛeſſe, contrary to their othes of allegaunce, to come into the realme, and to make claime to the crown, & ſtrongly to warre vpon him. Foꝛ the which he enpꝛiſonned and baniſhed certain  
of

### English Notaries

of the bishoppes, chiefly Alexander of  
Lincolne, Pigellus of Hely, and Ro. Prelates.  
ger of Salisbury. He feared not to go  
vnto Orford, and to sit there in open  
parliament, which no king might do  
(they said) without a shamefull confu-  
sion. From Roger the bishop of Sa-  
lisbury, he toke the two castels of Al-  
ses and Sherburne, finiding in them  
moze thā xl. thousand markes in mo-  
ny, wherwith he perfozmed þ greate  
marriage betwene Constaunce the  
French kinges sister and Eustace his sonne and heyre. This bishops sonne  
(by like he had a wife) which had ben  
the other kinges chauncelloure, this  
king handled hard, to come to his pur-  
pose. He kept him fasteninge, thzeat-  
ned him hanginge, and at the lattre  
bannished him the realme, which cost  
the bishop his life. A naturall father.  
Anon after the bishop of Winchester,  
being the popes great legat, and per-  
ceiuing the clargy not to be regarded  
the realme being than in diuision be-  
twixt them bothe, that is to saye, the  
kyng

A helpe.

A synode.

## The Actes of

kinge and Paule the emperesse, he called a counsell of prelates and enacted it for a lawe, that what so ever he were **Accursed.** that layd violent handes vpon a churchman, he shode accursed wyth boke belle, and candell, and might of none be assayed, but of the popes own person. He ordeyned also that no priest from thens fourth shulde assiste any kinge in his warres, Joann. Bagudaldensis in historia rrb. anno 117, Rogerus Houeden, Giraldus Cambrensis, Mattheus Paris, Polidorus, & Ranulphus.

**T**he kynge enprisoneth the canons wiues of Pauls.

**R**anulphus de Diceto doth shew it plainly in his abreviacyons of chronicles that in the yere of our Lord. 1137. The kynge was in displeasure with William the deane, Raufe Langford, Richard Belmeis, and the other canons of Pauls at London, about thelection of their bishop. For contrary to his expectation they had chosen Anselme, the other Anselmes nephew, which was than abbot of

### English Notaries

of Bury, & a man of suspected living,  
as witnessed Turstanus in an epistle turstan.  
to the pope. Whereupon the king toke  
al their wiues, otherwise called their  
kitchine maides for doubt of the spiri-  
tual lawes, in their best apparellings,  
and put the al in the tower of Londo.  
Whereas they wer kept very straight  
ly, & not deliuered again without bo-  
dily shame, demishment of their fame  
and greuous expenses, & soz saythe.  
The bishops, archdeacons, chauncel-  
lours, & deanes were in those dayes **P**relates.  
most commenly, all of one kindred, as  
the saide Radulphus reporteth. The  
bishop of Rome. Innocent the wrote  
into England, that Peters little ship  
being long tossed on the water, vered  
troubled, and oppressed of ennemies,  
was very like, if remeabye were not  
founde in time to be ouer rowne and  
drowned, the shourges of scismatikes  
and of heretikes wer so greate. Loke  
Richardus Hagustaldensis in hys smal tre-  
tise de bello Standardico, & Ioannes hagustal-  
densis in descriptione eiusdem belli. By the Herety-  
scismatiks he met those pzelles, which kes.

wold



The Actes of  
would not leue their wiues at his wil-  
ked perswasions, & by the litle Hyp-  
his own sozcerous sinagoge of besme-  
red shauelinges.

An other counsell holden a-  
gainst priestes and their  
wiues.

438 **V**pon this occasion came Albert-  
cus the bishop of Hostiense, in  
post from Rome, in the yeare of oure  
Lord a M. a C. and. xxxviii. as y byce-  
gerent of Pope Innocent the second  
in England and Scotland. This Al-  
bericus called a Synode at Westmin-  
ster in the. xiii. daye of December, for  
this whole region, wherein he had to  
associate him. xlviii. Bishops and. xxx.  
abbots, besydes the greate number of  
other disguised prelates. By these ac-  
tes were, that no Priest Deacon, nor  
subdeacon shoulde hold a wife or wo-  
man within his house, vnder pain of  
disgrading from his Christendome, &  
plain sending to hel.

No wife.

That

### Englyshe Notaries.

That no prestes sonne shoulde clayme  
any spirytuall luyng by heritage.  
That none shoulde take benefyce of  
anye laie man. That none were ad-  
mytted to cure whych had not the let-  
ters of hys orders. That prestes shuld  
do no bodyly labour. And that their  
transubstanciated God shulde dwell  
but. viii. dayes in the bore, for feare of  
wozte eatyng, mowlyng, or syn-  
king with such lyke. In al their coun-  
sels they songe still one song, folo-  
wing the rustye boyces of Hyldebrade  
and Paschall. *Ricardus & Ioannes Hagus-  
staldenses.* Wonders were seane in the  
skye about this tyme, Mathew Paris  
sayth. In Englande was felte a pal-  
pable darkenesse with a terrible earth  
quake, the sunne aperyng lyke sacke <sup>1140</sup>  
clothe. Apo. vi. Such an horrible eclips  
(sayth he) was ouer all this land, that  
men feared the heauens to haue bene  
decayed. The sunne in some places (*Io-  
annes Hagustaldensis* sayth) appered lyke  
guycke syluer, to the wonderynge of Park it  
manye. These maruels wold be mar-  
ked of them, whych couet to vnder-

## The Actes of

stande the misteries of times after the  
holpe scriptures.

**T**he true meanyng of sygnes in  
the firmament declared.

Wyttes

**I**n this tyme had the prelates a  
nombze of crafty wyttes in the  
vniuersyties, whych were as a-  
ble by scholc learning to defend a fals-  
hode, as cuer were Christes dyscyples  
by his heauenly doctryne to mayn-  
teyne a veryste. These by a contynuall  
exercyse in disputacyons, bicame very  
crafty and subtile. They toke it for an  
ornature of learnyng, and for a thyng  
very conducyble to y vnderstandyng  
of the scriptures, to define and diu-  
de all thynges, as did the peripatetyckes  
or naturall philosophers of Aristotles  
secte, and so to proue them by natu-  
rall demonstracyons. Glozyng in the  
sublymte of their wyttes, they wold  
be taken for men much wyser than  
were the Apostles and prophetes, and  
in their doynges preferred the Ides  
or ymagynacyons of Plato. to the e-  
ternall spete of Christ. In the roume  
of the lyuely phylosophie of God, they  
placed

Define.

Plato.

### Englyshe Notaries.

placed faynt and vnfruitefull allego-  
ryes, as did the olde Cſſeanes, and as  
doth in our tyme the wycked secte of  
Anabaptiſtes, imputing thoſe thinges  
to oure ſynnefull wurkes, which only  
pertayneth to y kyngdome of ſapthe.  
Thus did the wyſdome of the fleſhe  
erect her ſelfe agaynſt Gods heauenly  
wyſdome, preparinge a waye to An- **Wyſdom**  
richiſt and the deuyll. Theſe doctours **me.**  
buſely dyſputed of Peters autozyte,  
and of the worthienefſe of monkery,  
to make good the pryde of the biſhop  
of Rome, and to confirme the ſhynning  
ſhelwe of hypocreſye. Of thys nombze  
was Ricardus of Sancto Victore a  
Scotte in Paris, Alerandre Bequani  
and Robert Crikelade here in Eng- **140.**  
lande, all regular chanons. By thys  
mape ye vnderſtande, what it ment,  
that the Sunne appeared ſo darke in  
the ſkye.

For the heauens (Dauid ſayth) decla-  
reth the gloze of God, and the firma- **Dauid,**  
ment ſheweth hys handye wurke, oz  
dedes of hys permyſſyon, **Psal. xlviii.**

D. ii.

Moze

The Actes of

More examplis, declarynge  
those manerples.

1140. **A**bout the same tyme wer the by-  
shop of Romes lawes brought  
into this realme, by Waldewyn  
the archebyshop of Canterburge. But  
so sone as kynge Streuen had know-  
ledge therof, he condemned them by  
acte of Parlement, commaundyng by  
proclamacyons and greyght iniunc-  
tyons, that no man shoulde retayne  
them vnder great penalty. By menes  
wherof, they wer in some places tozne  
to peces, and in some places bzent in  
the fyre, as by good mennes iudgemēt  
they were no lesse worthe. For they  
were verie muche agaynst the com-  
modyte of kynges and thei commen  
welthes.

Decrees

*Ioannes Sarisburiensis in Polycratice de nugis  
aulicorum libro viii. cap xxii.* Both the  
monke Cracianus which collected to-  
gyther the Popes decrees into one vo-  
lume, called y concorde of lawes dys-  
cordaunt, and also Peter Lombarde  
hys brother, in the rablement of hys  
unsauery sentences, complained verie  
soze

Petrus

### English botaries.

soze, that many in their tyme beleued  
the only substance of bread to remaine  
in the sacrament of Christes bodye.  
Yea, & best learned maisters of Paris  
(Johan Tyllington sayth in his boke  
agaynst the confession of Wyche)  
were at the same season of thys oppo-  
nion, that in the sacramental wordes,  
*Esse* was to be taken for *significare*. A. *Esse.*  
gaynst whom these adulterouse chyl-  
dren, Gracianus & Petrus, brought  
forth this smokye conclusion, not out  
of the scriptures, but from their owne  
fostered wittes. That & only sym-  
lytude of bread and wyne remayned,  
but not the substance of them. Many  
suche mistes of madnesse wer brought  
in, this season, only to darken the clere-  
nesse of the sunne, or to turne the be-  
rite into a lye, Roman. i. But as dust  
at the lattre shal they vanysh from the  
earthe. We partly beholde it nowe.

Christes marpage at Pozwyche,  
prayed and scozned.

**S**aint William of Pozwyche, To dar-  
a marty, whych was there ken.  
Mynded in Christes church ab-

D. iii.

beye

The Actes of

beve, in the yere of our lord a. M. a.  
 1144. C. x. llii. was crucified of the Jewes  
 dwellynge than in a place yet called  
 Abrahams hawle. Elwina this S.  
 Wyllyams mother, had a prest to her  
 father, whose name was called Wul-  
 ward, whyche was a man famous,  
 the stozze sayth, both in good lyfe and  
 learnynge, plentuously hauynge the  
 gyft of expounding secrete mysteryes.  
 Her other syster Liuina, beyng also  
 thys prestes doughter, was toynd in  
 lawful marriage to another prest, cal-  
 led Goodwyn. This prest, had a sonne  
 called Alexandre, whyche was a mar-  
 ried deacon, & loked after the decease of  
 hys father, to enioye hys benefyce by  
 inherytaunce. Cyther must this legend  
 of S. Wyllyam, wzitten of Thomas  
 Bonmouth a monke of the same ab-  
 bey, be a wycked thyng for allowyng  
 these two prestes marryages, cyther  
 els that cytie of Bozwyche hath had  
 most wycked and tyranouse rulers in  
 thys oure tyme. For a v. yeaeres ago,  
 which was y yere of our lord a. M. D  
 & xlv. vpon y xxv. daye of June, a cruel  
 iustyce

Wul-  
ward.

Good-  
wyn.

Marry-  
age.

1545.  
Corbet  
Rugge

### English botaries.

iustyce and as wyched a mayze with  
in the same cytie of Pozwyck, empri-  
soned a faythfull woman, and sought  
to put her to most shamefull and cruel  
death, hauyng none other matter a-  
gayn her, but only that she had bene  
the wyfe of a prest, whiche had bene  
(well bestowed) a preacher amonge  
them. But God in conclusion prouy-  
ded a learned lawyer and a ryghtouse <sup>Pen</sup>  
iudge for her deliuerance to both their <sup>godly</sup>  
confusions: A wonderfull thyng, that  
this shoulde be cryed lawfull in their  
cathedrall church with ryngyng, syng-  
yng, and sensyng, and in their yelde  
halle condemned for felony and trea-  
son. Ther did they worshyp it in their  
scarlet gownes with cappe in hande,  
and here they improued it with scor-  
nes and with moches, grennyng vpon <sup>Mockers.</sup>  
her lyke termagantes in a playe.  
But let them no more loke to be for-  
gotten of their posterite, than were  
Judas and Pylate whome the worlde  
yet speaketh of. Beasty busshardes  
and ignoraunt aschrades, more fyt  
to kepe swyne, than to rule Goddes  
people. D.iiii. The



## The Actes of

The tyranny of those wicked  
ministers of Antichrist.

A mother

**H**er comming to that city was  
to see, as became a mother, an  
ordze for her childe, which had  
vndiscretely bound him selfe pzentise  
within yeaeres, to one which was ne-  
ther honest nor godly. As this fals iu-  
stice and as franticke a maier, hadde  
knowledge of her beinge there, they  
sought not to rectify her iust cause; be-  
inge a desolate woman, but they con-  
uented her afoze them as she had ben  
an ill doer, and laied vnto her charge  
both fellony & treason. They straight-  
ly first examined her, wher and whan  
she was married, and what they were  
whiche were at that marryage. And  
whan she had made them a true and  
honest answer, they laughed, toyed,  
and scorned, demaunding of her, if  
she wer not ashamed of that doyng.  
But let them be ashamed of synne, of  
oppression, bybery, idolatrye, and ti-  
ranny which they haue largely bled,  
for there belongeth no shame to the  
holpe institution of God, sanctified of  
him

Examina-  
tion.

### English Notaries.

him to mans vse, though the great de no shame  
uil of Rome hathe made them beleue  
so. Than as wise as tivo wispees, and  
as godly as ii. goselinges, they exami-  
ned her what her beleue was in the  
sacramēt, to bzing her into moze depe  
daunger of death, calling her husbands  
doctrine erroneous, heretical, and se-  
ditionous doctrin. But this I protest vn  
to them, whiche am her husbände in Doctrine  
bede, that I wil be able to defend my  
doctrine, whan they shall not be able  
to iustify their most cruell and wicked  
example, in defending of the bishop of  
Romes tyranny. I am depely in theyr  
bokes, men say, therfoze let them not  
blame me, if they bee in my bookes a-  
gaine. It is the nature alwates of an  
hystoꝛye to declare the goodnesse and  
malice of times by the diuers actes of  
men, to the warning of others, which J. Bale.  
I in my wꝛyttings haue decreed to fo-  
low. I haue knowne their city in my  
time greuously plagued with fire, wa-  
ter, pestilence, and Warre, aboue all  
other cities within this realme.

Let

The Actes of

Let them therfore repent their wyckednesse, least the latter plague be most greuous of all.

Of Lundalus visions, and the priestes with their sea crabbes.

**L**undalus a knight of Irelande, which had in his youthe bene a manne geuen to much mischese  
148 had in his lattre age manye straunge apparicyons, and talked in hell (they say) bothe wyth Deuils and aungels. A boke he made of those apparicions which the fathers reserued as mooste pzeious treasure, to terrify ther with the weake consciences of the symple, that they shuld gladly geue theyr money to be deliuered from the fearcfull fyze of purgatory. Loke Vincentius, Antoninus, and Cornelius Agrippa. Jhon Hagen a charterous monke, by  
Terror a comentary had enlarged it, to set the matter in his time forwarde. Loke Tritemius and Gesnerus. To main- tain the mart of many masses, y priestes practised both in this realme and others,

### English Notaries.

others, manye fine seates in that age,  
and one of them was this. Where as  
they dwelled not farre from the Sea  
side, they toke of these sea Crabbes, Crabbes.  
and tyed eches vnto them lighte, and  
so putte them vppon deade mennes  
graues in the darcke wythin theyr  
churche yardes, to make the countrey  
Idiottes to belue that their Sprytes  
did walke.

But in one place the parson was  
deprehended in his falsehead, and all  
the others therby discovered. For the Discoure,  
Carpenters and masons commynge red.  
thither the next daye after all howle  
night, to their workes, founde among  
the timbze and broken byches, a cer-  
taine of these Crabbes with their can-  
dels oute. This Prieste was not wise  
ynoughe belike, that he tooke no bet-  
ter hede wher his sprytes becam. But  
I thinke these worke men came soner  
than he looked for. Iohannes Riuus Authoꝝ,  
de Spectris & apparitionibus, Andze-  
as Mander in coniecturis, & Eras-  
mus in epistolis. I coulde here shewe  
ye wonders of wepinge Koodes, and  
swe-

The Actes of  
sweating ladies, but I let it passe for  
length.

An English Pope hath a  
monke to his  
father.

**P**ope Adrian the fourth was  
an Englishman, bredde, boyn,  
and brought fourth at S. Al-  
**Nicolas.** bons xx. miles from London, and a-  
fore his papacy was named Nicholas  
of S. Albons. This Adrian, or Nico-  
las whether ye wil, is reported of cer-  
ten old wyters, to be the natural son  
of a rich and fat abbot of the same mo-  
nastery, his mother not once remem-  
bered. And whan he requyred after his  
fathers decease, to be taken in a moke  
among them, they contemptuously re-  
fused him. Wherefore he wente over  
the sea into Fraunce, and made hym  
**A Moke.** selfe there a regular channon, becom-  
ming at the latter the abbot of Saint  
Rufus in prouince. Thus clome he  
bp from one degre to an other tyll he  
got the papacy, wherin he wroughte  
suche

### English Notaries

such wonders as did his predecessors.  
Of times in familer talks with Jho  
of Salisbury his country man, he had Salisbur,  
these fine trickes and sentences mosse <sup>re</sup>  
true. To take the Papacy (saith he) is  
to succede Romulus in murder, and  
not Peter in shepe feeding. For neuer  
is it gotten withoute the shedding of  
oure brothers bloude. None is more  
wretched then the Romish byshoppe,  
nether is anye mans condicion more  
miserable than his. The seat is thorn  
ny and hath sharpe prickles on euerye <sup>All true.</sup>  
side, and the crowne is fiery, scarce, &  
as hot as hel, with such other lyke.  
This hathe Helinandus Monachus,  
Radulphus de Diceto, Kanulphus of  
Chestre, and chiefly Johannes Salisburien- <sup>1159.</sup>  
sis, li. viii. & ca. xxiij. De nugie  
aulicozum. At the last was the breath  
of this Adriane stopped by with a sie,  
which entred into his throte, and the  
papacy left to another, in the v. yere  
of the same.

Th. William of Porke, S. Wul-  
frick, and S. Robert.

Pe

## The Actes of

S. Will:  
am,

**M**<sup>e</sup> thinketh, it is a very straunge thing to consider the end of S. William the archbishoppe of Yorke, whiche died in the yeaere of our Lord a. D. a. C. and. liiii. coupling it with the degre of his saintwode.

Foz he died a martir, and is allowed in theyr temple seruice, but foz a confessor only. But I thinke, ther hath geth some mistery in it. Roger Houeden saith, that he was poysoned at his masse, by the treason of his owne chaplaines. And Mathew Paris sheweth, that in the tyme of his celebrazion, suche a deadly venim was put into hys chalice, as depriued him of his lyfe.

Poysoned

Thon Cueriden commeth after, and he declareth the same. Whye shoulde he not than be allowed foz a martyre? I suppose the answer to rest in this poynt. They were no lay menne that put him to deathe, but aroynted and spirituall confessours. And the shepe of their slaughter can become no martirs, as appeareth by al them whome they haue slaine and bzent, sence Sathan went at large.

spiritual.

### Englsh Notarles

It is ynough(I trow) that they haue  
made him a saint for his recompence,  
for other vertues we reade none that  
he hadde. If Pozke minstre had had a Pozke.  
for as other great churches hadde, a  
thynded patrone, he mighte well haue  
chaunced to haue lost that promociō.  
O subtil sorcerers, your craftes now  
appeare, so that ye can not hide them.  
I shuld wryte of s. Wulfricke, which  
died the same yere, because he so con<sup>1154.</sup>  
ningly with cold water could quench  
the whote flames of his flesh, and dis-  
charge so many priestesses of their leche-  
rous heates. I shoulde also shewe the  
vertue of s. Robert, the religious ab<sup>1159.</sup>  
bot of Gnarethoroughe, y so familiar-  
ly did visite good wholsom matrons.  
But at this time I leaue it to Thon  
Cap. & such other, for want of laiser.

**T**he marriage of Marye the  
abbesse of Hamsey.

**M**ary the daughter of king Ste-  
uen, beyng a professed nonne,  
and abbesse of the famous mo-  
nastery



The Actes of

1155. nastery of Ramsey, in the yere of our Lord a D. a C. and. lv. became weary of her profession, and consented to marry with Mathew the earle of Bolain, preferringe Gods holy institution to the vngodly yoke of the Romishe bishop. Mathewe Paris and Thomas Rudborne saithe, that beinge in the cloystre, he was afoze that, infamed

No better of light conuersacion. Could there be any better way than, for cutting of y vncomely sleaundre, then Gods firste ordinaunce: Well, he married him & he her, some wynters say, by dispensacion. But how soeuer it came to passe she had two daughters by him, called Ida and Matilda. Thomas Becket y tinte being high chancellour of England, shewed him self to this mariage a continual aduersarye, but he coulde not therein preuaile, the kyng and the great Lordes of the realme so depelye holdyng therewith. But of thys arose the first grudge that the kyng had against him, as some of the hystorians reporteth it.

### Englyshe Notaries.

In the ende, after that she had contynued with her husband by the space of xvi. yeares, she was compelled by the byshop of Romes tyrannye and Bekettes callinge on, to retorne agayne with manye flaunderouse rebukes of the worlde, to her cloystre. Thys hath rebukes.  
*Robertus Montensis in additionibus Sigeberti & Ricardus Premonstratensis in annalibus Anglorum.* Thus did that wycked Antichrist treade vnder hys fylthie fete, all power in heauen and in earth, exalting hymselfe aboue the great God of all, ii. Thes. ii.

The begynnyng of the orde of Gylbertynes.

**G**ilcelyne a knyght of Lyncolne shire, perceyving his sonne Gylbert to be a man much deformed and not fyt for the worlde, procured him to be made a preste, and gaue him the two sat benefyces of Semppngham and Wyrington within his owne domynyon. The exerceyse of this Gylbert, was chesely to teache boyes and gyrlles, of whom, as they wer growne to moze persyght age, he made a newe

## The Actes of

relyggyon, called of his name the oꝝdꝛe  
of Gilbertynes. As he ones became  
person of Sempingham, with his par  
rysh pꝛesse was he hostred in the howse  
of one whych had a fayre doughter, as  
the custome hath bene allwayes of pꝛe  
stes foꝛ the most. And beyng tangled  
with her belwte on a tyme as she had  
serued at the table, he dꝛeamede the  
nyght folowynge, that he had put his  
hande so far in her bosome, as he could  
not pull it backe agayne. This mayde  
(sayth y legend) was one of the fyꝛste.  
bii. of whome he beganne that holye  
relyggyon. He secluded them from the  
talke of the woꝛlde and from the syght  
of men, enclosynge them bp wythin  
hygh walles, teachynge them monas  
terye rules. His buyldings wer suche,  
that thoughe he had both men and wo  
men within one monastery, yet were  
the men so dissenured from y women,  
that they could not mete, and they had  
dyuerse rules. The monkes obserued  
the rule of S. Augustine, & the nonnes  
the rule of S. Benedyct, but who kept  
S. Christes rule their, I can not tell.

Ebyꝛ

An oꝝdꝛe.

A dꝛeme.

u48.

Rules.

## Englyshe Notaries.

Thyrtene cōentes he had within the  
realme, containing afoze his death, to  
the nombze of. DCC. bzyetherne and  
a. M and. D. sytters. Like Iohan Cape  
*graue in uita Gilberti confessoris.*

A noune at Watton biget with  
chylde by a monke.

**T**helredus the abbot of Kienal,  
bottereth in hys small treatyse de <sup>1159.</sup>  
*quodā miraculo*, that in an house  
of the same ordze, at Watton in yorke  
shyre, was a yonge nonne, put thydze  
by Henry Durdach the archebysshop a  
Cyssteane monke, whan she was but  
iiii. yeaeres olde I praye God she were  
not his doughter in the darke, for of  
suche packynges were plenti in those  
dayes. As this wenche grewe in yeres  
so grewe she in lascyuousnesse. Her  
eyes, her talke, her pase, all were vn-  
sober, wylde, and wanton. This nonne  
fel in loue with a yong monke of that  
howse, whyche was sumtwhat plea-  
saunt. She loked smothely vpon hym Wanton  
(the flozys sayth) and he as gentyllie  
bysed her agayne.

P. ii.

Thre

The Actes of

They began with lounge lokes, and continued with bekes for breakynge of sylence. At the lattare they came to talkes and to nyghte metynges, tyll she was left with chylde. For Pigellus Wireker sayth in *Speculo stultorum* whych he wrote in the same age.

Pigellus

*Quid de Sempyngham, quantum uel qualia sumam,*

*Nescio, nam noua res me dubitare facit.*

*Hoc tamen ad presens, nulla ratione remittam*

*Nam necesse nimis fratribus esse reor,*

*Quod nunquam nisi clam, nulla que sciente sororum,*

*Cum quocumque suo. fratre manere licet.*

Thus are these verses Englyshed.

Of Sempyngham, what shuld I much prate:

Gilbert,  
tynes.

An ordze it is, begonne but of late.

Yet wil I not lete, the matter so pas,

The sylly bzetherne, and systers alas.

Can haue no metynges, but late in the

darke. And this ye knowe well, is an

beauye warke. When thys yonge

monke ones perceyued that her bellye

was bp, he thzelve of his dysgyfled gar

He fled.

mentes, and fled by nyght out of the

monas

English botaries.

monasterie, thynkyng at his layser to  
haue conuayed her awaye also. But  
she poore soule tarryed behind, beyng  
vnrasonably beaten and ponnyshed  
in the pryson.

**T**he nonne dismembreth the  
monke, and is delpyered.

**A**s this yonge man resorted to y<sup>e</sup>  
abbeye agayne, myndynge in the  
dead of the nyght to haue stolen  
awaye his loue, the nonnes watched returned.  
hym and toke hym. **W**ea, they stripte  
him all naked, and boude hym fast to  
a stole. **T**hen brought they forth the  
yonge nonne and put a sharpe knyfe  
in her hande, compellinge her by most  
cruell enformentes, to gelde hym.  
And whan she had vnconnygly per- whores.  
fourned that acte, they toke by the pe-  
ces, and with violence thrust them in-  
to her mouth. **T**he yonge monke was  
neuer heard of after for I thynke, he  
coude non other but dye of that inci-  
sion. **T**he nonne returned to pryson a  
gayne. **W**han the houre was come of  
her delpyeraunce, Henry Burdach y<sup>e</sup> 153.  
archebishop of Dorchestre sumtime, which

The Actes of

was dead moze than vi yeaeres afore,  
brought with him (the stozye saythe)  
two hansom mydwiues from heauen,  
whych discharged her of her chyld  
without pain, and toke it fourth with  
them, (if the sakes swallowed it not  
in) so that it neuer was seane after.

Their holye father Gylbert allowed  
this miracle by his lyfe tyme, and de-  
clared it to the sozsepd Etheldred, that  
he shoulde chynple it. If this be not  
an honest conuerpance to excuse these  
thamful murthers, I report me to you  
But this stozye was not alone, if there  
hadde bene moze Etheldredes to haue  
brought them to lyght. Of these dou-  
ble Gylbertines of both genders, men  
and women, thus wytteth the sozsepd  
Sigellus.

A thyft

Sigellus.

Canonici missā tantum, reliquunque sorores,  
Expleant officij debita iura sui.

Corpora, non voces murus disjungit, in vnum  
Psallunt, da cō psalmatis absque mero.

Thus are they to be Englyshed.

ii. soztes.

The monkes syng the masse, the  
nonnes syng the oher,  
Thus do the syter, take part with the  
bzoether

Bodpes

English botaries.

bodies, not voices, a wal both differer  
w ithout deuotion, they synge bothe  
together.

The chastity of all other monkes  
and nonnes in that age.

**H**igellus the foresaid poet, doth  
largely touch the corrupt ly:  
uing & hipocresye of his time, Hipocresy.  
chiefly in bishops, priestes, Abbottes  
monkes, chanons, and Nonnes. Hys  
boke is all in old latine verses, and is  
named the glasse of soles, that euery  
discolute prelate might behold his fo-  
ly therein. Of the abbots this iudge-  
mente he geueth amonge other.

Qui duce Bernardo gradiuntur, vel Benedicto, Theues.  
Aut Augustini sub leuiore iugo.

Omnes sunt fures, quocūque caractere sacro,  
Signati veniant, magnificentque Deum.

Ne credas verbis, ne credas vestibus albis,  
Vix etenim factus est abhibenda fides.

Quorum vox lenis, vox Iacob creditur esse,  
Cetera sunt Esau, brachia, colla, manus.

Rursus in Egiptum, quam deseruere reuerfi,  
Dulce sibi reputant a Pharaone premi.

Carnis ad illecebras nullo retinente ruentes,  
In foueam mortis carne trahente cadunt.

P. liii.

They

Mark it



**The Actes of**

**They that pretend, to solowys. Ber-**  
nard.

**Benet or Auste, which is not so hard.**  
**False thenes they are all, seme they**  
**neuer so good,**

**Noz yet so deuout, in their colure and**  
**whood.**

**Beleue not their wordes, noz apparell**  
**white,**

**Foz nothing they do, that afore God**  
**is right.**

**As gentil as Jacob, in wordes they**  
**apere,**

**But in al their workes, thei are Esau**  
**clere.**

**To Egypt agayne, they are come to**  
**dwell.**

**Andre great Pharaon, fearyng no pa-**  
**rell.**

**They solowe the fleshe, & seke no re-**  
**straint,**

**Which wil at the last, with hel them**  
**acquaint.**

**This also he writeth of the Bonnez.**

**Rigellus** *Harum sunt quedam steriles, quedam parientes*  
*virgineoque tam en nomine cuncta regunt,*  
*que pastoralis baculi dotatur honore,*

English Notaries.

*Illa quidem melius, fertiliusque parit.  
Vix etiam quevis sterilis reperitur in illis,  
Donec eius etas talia posse negat.*

Some women are barren, and some fruitfull  
bearing beastes,

yet are al virgins, at principal festes  
she that is abbesse, as her doth besal  
In fruteful bearing, is best of them al  
Scarfe one shal ye finde, amonge the  
whole rought,

whiche is unfrutefull, til age com-  
meth about.

Malcolmus, S. Edward,  
and abbot Eldred.

**M**alcolmus the kynge of  
Scots which was the fourthe colme.  
of that name, we reade that at  
the suggestion of superstitious mon-  
kes, he do wred neuer to marry. Arnol-  
dus the bishop of S. Andrewes, ha-  
uing knowledge therof, and conside-  
ring the inconuenience that might en-  
sue for want of succession, wisely and  
godly dissuaded him again from that  
vain purpose. He required him to co-  
side,

The Actes of

A kynge

dye, by the saying of Plato, that he was not bozne only to hymselfe, neyther stode it with his vocacion, beyng the hygh head or kynge of that common welthe, to dye without an heire of his owne body, with other necessary counsels. Hector Boethius, li, xlii, Scotorum historie. If our great S. Edward had had stoz of such good counsellors as he had of Romysh hypocrytes (I thinke the crowne of this realme had neuer ben distained with the bastards bloude, firste of the Normaines and than of the frenchmen, the noble English blud so extinguisshed, & the land decayed, tyll God raysed it vp agayne.

Maloz.

But as John Maloz thoughte in his Scottyshe chronycle of this Malcolme so do I thinke of oure S. Edward, that he mighte well bee nombred amonge the folyshe virgins.

Which sekynge heauen by that kinde of virginite, dyd finde the gate shut vp agaynst them, Mathew. xxi Thomas Becket of a great deuotion to chastyte by lycens of pope Alexandre the. iii. translated the corrupted carkeys of this

Ed.

### English Notaries.

Edwarde in the yeare of oure lozde a  
M. a. c. and. lxxiii. and set a thyne ouer 1163.  
it, garnysed with golde, syluer, pearl  
and precious stone, to cause the people  
to do thereunto Idolatrye. Thomas  
Kudborne in medulla chyonicozum. Water.  
Colde water was of greate vertue in  
this age belike. For Thon Capgrauce  
saith, that Ethelredus the abbot of  
Rienall, not only by it abbated thar-  
dent heates of his flesh, but extingui-  
shed also the flames of all other vices.

### Sentences wonderfull in those dayes uttered.

**W**etrus Blesensis a worthy lear-  
ned man, being at soday times 1160  
the Archdeacon of Bathe, of  
London and of Cauntorbary, spared  
not at times, that pke to repprehende  
the enozimities of the cleargy. Divers  
of his Epistles are yet to be sene, wher  
in he eloquently toucheth and rebu-  
keth the puffed vp arrogancy of Tho-  
mas Becket tharchbyshop of Cantor-  
bury. Oft he compared the cleargy to  
Samarita and Edom, and called oure  
brybe

The Actes of

Calfes.

Fame

Anti-  
christ.

highe countenaunced pꝛelates, sometime the glitteringe calfes of Bethell and the Idols of Egypt, sometime the fat bulles of Samaria, the chaplains of Baal, & those iudges whiche made wicked lawes, with such like: to take the Lord with the household (saith he) nothing is moze dampnable than is a bishops house, if ye seke vertue. Nothing further from honesty, if ye loke for maners. Nothing moze filthye, if ye iudge after conscience. Nothyng moze rebukeable, if ye respect fame. Nothing moze pernicious, if ye mark the example. O Lorde (saith he) deliuer thy house from the greate Idoll, bꝛeake the hoꝛnes of that synnefull one. At Rome filthy lucre peruerteth all thinges, and suffereth the monkes to perfoꝛme their likinges, in al kindes of fleshly abusions, which they redeme by a yearly pension. Their leudnesse is told in the pavillions of Geth, and published also in the open stretes of Alcalon. Thus is their heade captain becomen the pꝛince of Sodome, his disciples accompanyinge him in the

### English Notaries

the chaire of pestilence, with a greate  
nombꝛe moze of the like. Wernerus  
concludeth *in fasciculo temporum*, that it  
was than a rare thing to finde a chaste  
monke in the cloyster, and a moze  
rare thinge to finde an honest Priest  
abzoade.

The freshe and lusty begin-  
ninges of Thomas  
Becket.

As those authoꝝ report, whyche  
chiefly wrote Thomas Becket's  
lyfe, whose names are Herbert Wylters.  
Boseham, Thon Salisbury, William  
of Cantorbury, Alen of Deukesbury,  
Benet of Peterburgh, Steuen Lang-  
ton, and Richard Croilande, he be-  
stowed his youth in al kindes of lasci-  
vious lightnesse and lecherous wan-  
tonnesse. After certen roberies, rapes  
and murthers committed in the kin-  
ges warres at the siege of Tolouse in  
Languadocke & in other places elsse,  
as he was comen home againe into Tolouse  
England, he gaue him selfe to greate  
study,

The Actes of

Studye, not of the holy scriptures, but of the bishop of Romes lawes, wherby he byste of all obtained to be Archdeacon of Caunto; burye vnder Theobalde the Archbishoppe, than high chauncellour of Englande. Metropolitan, Archbishoppe, primate, pope of England, and greate Legate from Antichristes owne righte side.

Becket.

In the tyme of his high chauncellour Shippe, being but an alebyners sonne of London, Thon Capgraue sai the, that he toke vpon him as he had bene a prince. He plaied the courtier all together, and fashioned him selfe wholly to the kinges delightes. He rustled

Arblast

it out in the whole cloth with a mighty rable of disguised rustianes at his tail. He sought the wordly honour w<sup>ch</sup> him that sought it most. He thoughte it a pleasant thing, to haue y<sup>e</sup> flattering praises of the multitude. His byrdell was of silver, his saddle of velvet, his stirrups, spores, & hoesse double gilt, his expenses farre passing the expenses of anye earle. What delighte was

pleasure

tye

### English Notaries

tye of. He fedde with the fattest, was  
clad with the softest, and kept compa-  
nye with the pleasauntest. Was not  
this (thinke you) a good mean to lyue  
chaste: I trow it was.

**T**his chastity at Stafford, and  
stoughtnesse at Cla-  
rendon.

**I**n the towne of Stafford was  
(William of Cantorbury saith) **A** wiche.  
Jhon Capgrau confirminge y  
same) a lustye minton, a trulle for the  
nonce, a pere for a prince, with whose  
by report, the kinge at times was be-  
ry familiare. Betwixte this wanton  
damsel or pimerose pearlesse & Bec-  
ket the chancello, wente store of pre-  
sentes, and of loue tokens plenty, and for loue.  
also the louers met at times, for whē  
he resorted thither, at no place would  
he be hosted and lodged, but wher as  
she held residence. In the deade tyme  
of the night (the store saithe) was it  
her generall custome, to come alone  
to his bedchamber with a Candle in  
her hand, to toy and trifle with him.

Then



**The Actes of**

**All chast**

Men are not so foolish, but they can well conceiue, what chastity was obserued in those pretty, nice, and wanton meetings. But they say, he soze amended whan he was once consecrated archbishop of Cantorbury, and least well his accustomed embracinges after the rules of loue, and became in life religious, that afoze in loue was lecherous. At his said consecracion was he

**Change**

made a priest, which required a change of life. He receiued a monkes Cowle from Pope Alexander (Mathew Paris saith) made our Lady his generall aduocate, and shyned the body of S. Edward a virgine, and therefore he coulde no longer be vnchaste. In the yeare of our Lord a D. a. C. and. lxiij at Clarendon, Jhon of Orford being high president of the counsell, manye thinges were proponed concernynge the inuestitures, offices, and enormities of the cleargye, and lawes made therupon. Wherunto the archbishop Becket with the other Bishops condescended and were sworn.

**Prestes.**

**But**

### Englyshe Notaries.

But whan he ones perceyued þ the  
were repugnaunt to the terrestiall  
godhed of the bishop of Rome, he fret-  
ted for wodeness, and was angry with  
himselfe, addyng to his othe this sub-  
tyl clause to make it of none effecte,  
*saluo in omnibus ordine meo, Et honore sancte* Additio  
*ecclesie*, mine ordre saued allwayes, and  
the honour of holpe churche reserued.  
By thys he was able to denye all a-  
gayne at his pleasure. *Mattheus Paris,*  
*& alii.*

Antichrist he preferreth to hys  
kynges obedynce.

**V**ithin the same yere the king  
made an acte, that men of the church commytting offences notable, An acte.  
should be excommunicated or dysgraded by  
the bishop of the dyocese, a iustyce be-  
yng present, and so deliuered to secu-  
lar keepyng, tyll he suffered accordyng  
to his demerites. The occasion of this  
acte was one Phillippe Bzosc a prestre  
and canon of Bedforde, whiche co-  
wardly hadde kyled a man. Thys A prestre.  
proude sturdy canon bearing himselfe  
very bolde vpon hys Romyshe orders,  
D.i. was

The Actes of

was at bitter contempt and distaunce  
of the iustyce, geuyng him full many  
obprobrious wordes, as though his  
offyce had bene but a slauierye to his  
aplie presthod. Than stert by Becket,  
and starked lyke a lyon, sekynge by  
all traipetrouse meanes to bynge the  
kynge vnder, and to eralte the tyran-  
nouse kyngedome of Antichrist to the  
very heauens. He surpously conteded  
wyth hym to the very death, that pre-  
lates and other wythin oplye orders,  
oughte not for theste, murther, bug-  
gery, and other lyke deadly offences,  
to be examyned and pounysht by the  
publique magistrates, as the laye sort  
wer. He affirmed it also with stomack  
that the churches freedom was suche,  
as the temporall kynges had nothyng  
ado with them which were anoynted  
and shauen, they beyng therby the  
Romyshe popes creatures and not his  
Radulphus Niger, Radulphus de Diceto, Mat-  
theus Paris, Mattheus VVestmonasteriensis,  
Rogerus Houesen Ricardus Croilande, Nico-  
laus Treueth, & alii plerique. An exceeding  
greate thyng were it, to declare the  
sub.

### Englyshe Notables.

subtyl practyses, deuyses, dysgny-  
synges, craftes, colours, conuynances  
and other tryfelynges, to bynge all  
his matters to passe agaynst the kyng  
and a werynesse to the reader to re-  
hearce them, wherfoze I let them ouer  
passe.

**A**rtycles, for whome Bec-  
ket is admitted the Po-  
pes martyr.

**D**ierse of oure chronycle writ-  
ters, both tellyspe in their wo-  
rdes, that these were the articles Articles  
wherfoze he stroue with h<sup>e</sup> king. That  
no spiritual cause ought to be pleaded  
in the tempoꝝal court. No clerkie may  
be compelled to answer in matters  
befoze the kynges offycers. Patrones  
maye lawfully and frely gyue bene-  
fices without the kynges allowaunce.  
A byshop or pastour may frely go out  
of the realme without the kynges ly-  
cens, for the ryght of hys church.  
He that is ones excommunicated, Cursed,  
muste haue hys discharge of the spiri-  
tuall court, and not of the kyng.

A. ii.

The

### The Actes of

The clergye and layte must be clered of their offences by the ordynaryes, and not by the kings iustices. Appellacions made from one degre to another, as from the lowar ordynary to the hygher, maye be ended without the kings consent. Landes & teneamentes maye lawfully be gyuen to the clergye in almes, without the kyngs commissyon. Spiryтуall promocions ought only to remayne in the handes of the superiour ordynaryes, whan their occupiers are dead, till others succede in their roumes, and not in the handes of tempoꝛal men. Religious men ought not in the quarell of their kynges, to go to the wꝛres. They that flee vnto sayntinaries, ought there to be socoured agaynst the tempoꝛall power, and their dedes made open to the iudge ecclesiastical. Clarkes, curates, & prestes are not bound to come to the common iudgementes at sessions, or assyses, neither yet to be at them though they be comāded. Se what good stuffe here is, to make a martir. All is deminishment of a kynges power, and nothyng els.

Becket

No king.

Clarkes.

English botaries.

Becket staith the popes church,  
by confounding heretikes.

**I**n the same yere of our Lorde a  
D. a C. and. lxiij. was Thomas <sup>1164.</sup>  
Becket reckened (Mathew Pa-  
ris saith) such a mighty, stedfaste, and  
stronge sure pilloure, as the whole  
church both leaned vpon, and was al  
so staide by. But ye must consyde, y it  
was the Popes church that he mente  
and not Chyistes, for that hath a stay  
strong inough of him without mans  
help. Marke the forsaide articles. The  
church (saith he) shaken, was ready to  
haue fallen, and the pope which was a church.  
set vp as a staffe to haue staide it, was  
at that tyme so broken, that the  
shiuers or peeces wounded him.

Thomas lokynge for nothyng  
els, but martirdom for the church. In  
the same yere were in Englande cer-  
ten godly men, whome some Poppysh  
wryters disdainously calleth Maide  
anes, some publicanes, some fals apo-  
stles. These wer at Oxforde straighly  
examined of the bishops, and so brow-  
ght iudgements by this Becket, for  
hol

### The Actes of

holdinge theese opinions . That the  
churche of Rome was that whoze of  
Babilon, whiche hadde forsaken the  
faith of Christ, and that barren fygge  
tre wythout frute which he reproc'd  
and that no christen man was bound  
to obey the Pope and his byshoppes.  
That monkery was as the dead car-  
ren that stincketh, & that their bolwes  
were friuolous, idle, and abhomin-  
able, being the vpspringinge branches  
of Sodome. That theyr orders were  
the great beastes characters, and their  
temples the woyle for theyr hallow-  
inges. That purgatoz, saintes wo-  
shippinge, masses, and prayinges for  
the dead, with such like, were mooste  
Deuely the iuencions. For maintai-  
ninge theese & other like opinions, a-  
gainst the proude synagoge of Rome,  
they were scaled in the faces at Dr.  
ford, with hot fiery keles, and so ban-  
ished the realme for euer. Radulphus  
de Diceto, Mattheus Paris, Guido  
Perpintanus de heresibus, Thomas  
Walden ad Partinam quintum, &  
Bernardus Lutzenburgus.

Monkery

Opinions.

English botaries.

This traitorous end, and aduancement about Christ,

**W**han Becket was returned again into England, in the pere of our Lorde a D. a C. and. lxxi. after di. yeres exile, he out ragionfly troubled certen of the bishops, to the kinges great dishonour. Mathew Paris saith. For the only cause whye he so hatefully persecuted them, was, for that they had fulfilled the kinges desire, in annoynting his sonne Henry the yonger to raighe after him, not hauing his consent being pope of England. For this he entred the Pulpit, more like a mad Bedlem than a sober Frantick preacher. Not to teache Christ in meekenesse, but in his wode fure to execrate those bishops, to curse them with booke, bell, and Candle, and by the Popes authoritie to condempne them to hell.

Upon this the kinges seruants fel on him, in purpose (as they toke it) to reuenge their liege lords great iniury & his sonnes dishonour. They pared his yfild crown wth theyr swerdes,

A. iiii.

and



Idola-  
trye.

A denyll.

Defec-  
cyon,

### The Actes of

and cut of the popes marke to his be-  
ry bzaín whiles he in idolatrye com-  
mended him self and the caule of hys  
church, to his patrone S. Denisse, be-  
ing but a dead image there, standinge  
vpon the aultare. *Stephanus Langton, Ri-  
chardus Croilande, Rogerus Houeden. Nico-  
laus Treuch, & Ioannes Capgrau.* Thus  
ended he his life in most rank treason  
and was for his labour made a God,  
of the Papistes. Yea they charged  
Christ in the end by commaundemēt,  
to deliuer vs heauen frely by the shed-  
ding of Thomas blood, as though y  
hadde bene a payment of satisfaction  
for our sinnes. And as therby appea-  
red, they put Christ cleane oute of of-  
fice for him, by this cōiuration,  
*Tu per Thomę sanguinem, quem pro te impen-  
dit, fac nos Christe scandere, quo Thomas as-  
cendit.* O thou Christ suffer vs to clim-  
bp to that place, by the blood of Tho-  
mas whiche he shedde for thee, to the  
which Thomas manfully ascended.  
Marke this hardely, for suche a defec-  
tion se om Christ as Saint Paul spe-  
keth of, and for the strong delusyon y  
they

### English Notaries.

they shuld haue which beleued lyes, & they mighte be dampned. ii. Thes. ii. For here Thomas redemeth Chyrist, and ascendeth to heauen, leauinge vs his bloude to clyme thither by. Where there euer greater heretikes, thenes, and soule murtherers, than were our Papistes: I can not thincke it.

### The false miracles, and Canonisation of Becket.

**O**f Chyriste and of all his Apostles and Prophettes, are not wyrtten so many great miracles, as of this oure Becket. As that so many sicke, so many blinde, so many bleare eyed, bedyed, croked, byused, mangled, lamed, drowned, palseyde, leprosed, sorrowful, criled, with child, enprysoned, hanged, and deade, were by them as by him deliuered. Whether were there euer so manye wyrtters of anye popishe saintes life, or so manye greate volumes made as of hys, as is shewed afoze. And all this was to blessh the king, and to depresse & hygh power

## The Actes of

**Bakes.** power both in him and in all his successors kinges after him. In the thirde yeres after his death, was he proclaimed a saint by the popes authority, &

1473. his day triumphantly celebrated quere al Englande, his masse beginninge with Gaudeamus. The king came in al naked, sauing that he had a linnen breeche about his nether partes. He received of the monkes a disciplin with rods, and was so absolued of them in

**Assoyled.** their chapter house. He resigned his power vpon their high auctorite, confessed to their vsurped liberties, & professed him self a perpetual subiecte to antichrist and the serpent. Ap. xlii. O blasphemers of God, and shamelesse mockers of men. But Cesarus saith in the. viii. booke of his dialoges, cap.

2220 lxi. that in the. xlii. yere after his death, a question was moued in thope scholes at Paris, whether he wer saued or damned. Wheras Roger Roymann proued him worthy to be dāned for obstinate rebellion againste his

**A rebell.** king, which was Gods apoynted minister, Peter the greates chauntre of Paris,

English Notaries.

Paris hauing nothing to object in  
churches quarel to the contrary, but  
his miracles, which wer most mani-  
fest lies and illusions.

King Henry smelleth out Antichrist,  
and is again blinded.

**S**omewhat must I say here of  
king, called Henry the second, Henry. it  
which was a very wise, well  
learned, and godly prince. Petrus Blesens  
saith, in epistola ad Galterum ar-  
chiepiscopum Pandumitanum.

Though he in the yeare of our Lorde  
a D. a. C. and. lxxvi. permitted at the <sup>1166</sup>  
popes request, a grote to be geuen of  
euery plough lande within al his do-  
minions, for aid of the chrisen wars  
against the Turkes, yet perceiuinge  
two yeres after, the crafty bestowing <sup>1168</sup>  
therof, and how the sayde Pope had  
mainteined the treason of Becket a-  
gainst him, he caused al his people to  
forsweare his obedience from the child  
of. xii. yeres to them of extreme age.  
Loke Mathew of Westminster, li. ii. <sup>1169</sup>  
de floribus historiarum.

### The Actes of

In the next yeare after, to please hym again, pope Alexander confirmed vnto him the bul of Adrian the fourth, for the conquest of Ireland, and made him the high Lord of that region vnder him, the Peter pens for euery chimney that smoked, alwaies to his fatherheade reserued. And thys was (Honharding saith in his chronicle)

**Erroure.** for an error whiche the Iryshe men held, against the spiritualtye, and for certaine heresies wherwith they had bene longe infected. In the yere thereof of our Lorde a D. a. C. and. lxxi. were bothe the nobility and cleargye of the lande swozne vnto him, to take the kinges of England for their Lordes euer after. Rogerus Houeden. A like chaunce hadde the Scottes in the yere of our Lord a D. a. C. & lxxviii

1171

1188

Pope Clement the thirde in his highe displeasure subiectynge that whole realme to the crowne of Englad, willing their kinges, nobility & cleargy, to geue alwaies to the kinges of England, their oth of obediēce, as to their superiour Lordes. Nicolaus Trencheth.

English Notaries

A patronage proued lawfull by  
b. married prestes.

**W**e wil I bypnye a matter;  
which Barnes rehearseth in Barnes.  
his boke of prestes marriage,  
because it fel in this age. In the tyme  
of pope Alexander the thyrd (saythe  
hee) there was a controuersye for the  
patronage of a benefice, betwene the  
prioer of Plimpton in Deuenshyre,  
and one Iohn de Galletozda. Judges <sup>1176</sup>  
were deputed to heare the matter, Ri-  
chard the archbishop of Cantorbury,  
and Roger the bishop of Winchester.  
Before whom the prioer of Plimptō  
proued his personage, by reason that  
he was in possession thereof, and had  
geuen it out afoze to diuers persons.  
Firste (he saide) there was a priest of  
Plimptō called Alphège, whiche had  
by the gift of the said prioer of Plimp- A prioer.  
ton, the benefice of Sutton, now cal-  
led Plimmouth. This Alphège had  
a sonne called Cedda, whiche had also Alphège.  
the benefice after his father. And af-  
ter this Cedda was there, an other  
prest called Alnodus whiche had the  
be.

## The Actes of

**Bakon.**

benefice likewise. This Almod<sup>r</sup> had a Sonne called Robert Dunpuste, which after the decease of hys father had also the saide benefice. And after this Robert Dunpust, William Bakon, his sonne enioyed the benefyce likewise. Et monumentis eiusd<sup>m</sup> ce- nobit. This is a witnesse sufficiente, to proue that it is no new learning, noz yet so long a go sence prests had lawfull wines, as the idle headed papistes do make the ignorant multitude beleue. And thys was in those daies an vse through out the realme, that the sonne shuld in benefices succede his father, ether els the nexte of his kin that was learned, til the monks hipocresy procured thal- teracion for their bellies sake.

**The sonne**

**Examples diuerse that  
prestes in that age  
had wines.**

**Exāples.**

**I**n furthermore the said pope Alexander, in his Epistles decretall sheweth many of the like examp-  
ples.

### English Notaries

ples. And in one, to Iohn of Orford  
than bishoppe of Norwiche, he com-  
maundeth, that William the newe  
person of Wyke, for claiming the be-  
nefice by inheritaunce after the de-  
cease of his father person Mulkerel,  
whiche begate hym in his priesthode  
should be dispossessed, no appellacion  
admitted: The deane and chapter of  
Salisbury in an other place he char-  
geth, not to admit Hughe Holwet to  
the prebend of Wapthorpe whiche was  
his fathers afoze hym, leaste it so  
shuld growe againe into a custome.  
The like he wrote to the Archdeacon  
of Lincolne, and to other diuers pre-  
lates of the realme,, specialllye to the  
bishops of Excester, of one Iohn a  
priests sonne, whiche after like sorte  
moulde haue succeeded hys father. To  
the bishop of Winchester he sheweth  
there also, that the monkes of Lenton  
abbey by Nottingham, molested one  
Oliuer a priest which had peaceably  
holden the benefice of Waplethall by  
the space of xxx. yeres.

The



## The Actes of

**Curates,**

The greatestt matter thei had against him, was, that he had bene y<sup>e</sup> priestes sonne, whiche had bene curate of the same parrish afoze him. But in thys he defeated the monkes, and shewed him fauer, because he had ther continued so long. The examles of thys kinde are so many, that I leaue them for tediousnesse. Let those leude Papistes be ashamed than, which folowing, the lowly learning of that baude by dzonkard Jhon Eckius, in his foliish Enchiridion, reporteth with him and with doctoure Coole in their ignorant frensy, that it hath not bene heard sence Chzistes assention, that a priest euer married, or hadde a wife. Questionlesse they byut the heades are to blockish.

**Eckius.**

**Remedies taught of S. Godricke  
for bowes kepynge.**

**Pedlar.**

**S**aint Godrick bozne at Malpole in Northfolk, went first abrode with pedlary wares, & after

### Englyshe Notaries

afterwards on pilgrimage to Rome  
and Hierusalem. In hys retaine he  
professed the chaste life of an hermyt at  
Fynhale by Durham, and became the  
great founder of dyspersted hermytes  
here in England. Much was he temp-  
ted with the spere of somnitracion, and  
had no small a do to kepe hys bolue of  
chastite. To abate the great heates of  
his flesh, he sought dyuers remedies  
but marriage was none of the m, for  
that was not thought in those dayes. Heates.  
holpe, though it were of God. He toun-  
bled al naked among brates & thornes  
he wore sumtyme a herte of beate,  
and sumtyme a coote of mayle next  
his skynne. Of barettes he made with  
in his owne chapells a welle, wherein  
he rode to the chynne in the tyme of Water.  
his heates. For in the night alwayes  
was he most greuously tempted w<sup>th</sup>  
the deuyls. But one of them traſſour-  
ned into an he deuyl, turned vp hys  
brode bumme, (if deuyls haue but-  
tockes) and made suche a shewe there,  
as I am ashamed to wyte. He that  
hath deuorpon to know the whole sto-  
rye,

**The Actes of**

**Legende.** rpe, lete hym reioyce to the holpe le-  
 gende. gende of hys lyfe, that was wont to be  
 redde vpon his feaful dayes with no  
 small deuorion. Thys deuyl hadde a  
 nombre of yong deuils folowing hym  
 lyke praty blacke boyes with Maunen  
 crownes, and I thynke he was the  
 greate abbat of our notaryes. So was  
**Heares.** Godpyche terrifyed with thys le-  
 cherous deuyl, that all the heares of  
 hys holpe harte (the legende sayeth)  
 stode up lyke solmes bysses. Suche  
 men as hadde barren wyues, complay-  
 ned to thys holpe Godpyche, and he  
 made thei frutesfull by tynge hys  
 gyde aboute them. Thys fat carle  
 and fowle fornicatoure (the storye  
 sayeth) dyed at Fynkale on the yere  
 of oure lord a thousande, a hundredeth  
 1170 and, lxx. dayes more than two hun-  
 dret and twety eight myracles with-  
 in fewe yeres, and was made a saynt  
 with Thomas Becket. Like Johan  
 Captraug.

**A counsell at Rome agaynst  
 Buggers.**

**The**

# Englyshe Notaries

**T**he buggery of prestes and religiouse prelates was in that age so noysed abroad and complayned of, that in the yeare of our lord a. M. a. C. & lxxix. Pope Alexander was compelled to call a generall counsell at Rome, of. CCC and. v. byshoppes. Where as he ordeyned agayne that prestes in any wyse shuld lyue chaste. And if it chaunced anye of them to be found a buggerer (as they were none other but sodomytes and whozemongers all the packe) he should be spyske excommunicated, and than hydden from the syghte of the people, till such tyme as they dispensed with him. Here was a sore pynnyshement for so horryble a mischefe, but that they sumwhat tendered them selues in the same; as octuppers in one art. He ordeyned also that archebyshoppes shoulde ryde in bysytacions, with nomore than halfe an hondred hoises; byshoppes wyth. lxx. legates wyth. lxx. archdeacons wyth. vii. and deanes wyth. ii. sequestering all ecclesiastycall persons from the iudgemetes of the laye magistrates.

Sequestered.

Ryders.

R. ii.

For

## The Actes of

**¶** *Prup-  
leges.*

For by that tyme had they gotten of king Henry the second, a full reuocation of regal customes, a confirmation of the churches liberties, & they might frely appeale to the pope agaynste all powers, & no clarke shuld be brought afore a lay indge for no maner of wickednesse, and that he whiche strake a priest shoulde be alwayes ponnysed at the byshoppes pleasure. *Mattheus Paris, & Mattheus VVestmonasteriensis.* About thys tyme wer the secular canons remoued fro Waltham by this Popes antoyte, because some of them had wyues, and regular chanons whiche wer men without wyues, vnlesse they were other meynys, placed in their rowmes, the kynge of gentylnesse recompensinge Gave the deane and certen other of those canons another way. *Radulphus de Diceto, Rogerus Houeden, Radulphus, Trevisa, & Ioannes Euerfden.*

**Waltham.**

**¶** Notable sentences of a learned man in thys age.

1120.

**I**ohn Salisbury, a chaplajn first of the court, and afterwarde byshop of Carnote in Fraunce, beyng

### English botaries.

being a man exercised in all kindes of  
good literature, and perceiving abuses  
intollerable daily to encrease in y  
cleargy with very sharpe rebukes as  
with fiery dartes, ofte touched them,  
both in his familiare epistles and al-  
so in his great worke called Polycra-  
ticon. In the Rome church (saith he)  
sitteth the scribes and the phariseis, Burdens  
and vpon mens shoulders they laye  
burdens importable. The greate by-  
shop there is greuous to all men, and  
scant to be suffered of any man. Hys  
Legates are so furious and ragynge  
mad, that a man wold thinke, as they  
stepe soze wardes, that Sathan her  
sent from the face of God to flagelle  
the church. They noy wher they go,  
and therein are they like to the deuill.  
Right iudgement with them, is none  
other than an open byinge and sel-  
ling. Gaine take they for godlynesse,  
and the gathering of goedes for most  
high religion. For many they iustifie Lucr.  
the wicked, and overloade the afflic-  
ted consciences.

They

The Actes of

They decke their tables with golde & siluer, and reioyce in thynges which are most wicked. They eat the sinnes of the people, and are clothed wpyth y same. Yea, they diuerslye abuse themselves in likinges of the fleshe, whyles the true wo:shippers, wo:ship God their heauenly father in spzite and verity. He that in any poynte dissenteth from their doctrine, is eyther iudged an heretike or a schismaticke. Chyriste therefore of mercye in this age shewe him self, and teach vs what waye we maye walke a righte to his pleasure, with many such other clauses. Ex lib. v. cap. xvi. & ex. li. vi. ca. xxiii. Polieratj.

Dissent.

The insatiable glottony of  
Benets monkes.

1187 **G**eraldus Cambrensis reporteth in his wo:thpye wo:zke called *Speculum ecclesie*, li. ii. ca. iii. that as king Henry the seconde was hunting at Gilsford, the pziour of s. Swithunes of Wincheſter and. xiii. of his monkes, fell downe vpon their knees

Englsh botaries.

knees afoze him in the mire, and with  
wepyng teares complayned, that Al-  
charde Bp<sup>o</sup> their Bishoppe, had de-  
minished their fare of thre dishes at  
euerie meale whiche their founde-  
naunce of Goddes service. The king  
demanded of them, howe many re-  
mained: They answered, but .x. only. Dishes.  
where as afoze of custome they hadde  
xiii. continuing from the dayes of S.  
Swithune to that present. With that  
the king called his Lordes vnto him,  
and swore, as his fashion was. By  
the ries of God (quoth he) I iudged of  
these monkes, that their house hadde  
bene bzent, or that som other il chace  
hadde fallen vnto them. And nowe I  
perceiue their matter is none other,  
but that their bishoppe hath shoytned  
them of their belly chaire. If their bi Belly.  
shop do not by them, as I whiche am  
their king, do by my courte, that is to  
say, bzing them to iii. dishes, I praye  
God, he bee hanged. Then sayde the  
monkes. This request of oures, is  
shely to refresh the poze therby.



# The Actes of

**Pamper.** So (said the king) it is rather to pamper your gluttonous mawes, whiche neuer are satisfied. The poze may o-  
therwise and in more honest order be prouided for, than to feede of your so gluttonous leauinges, to the publike scandal of Christianity. A lyke story be sheweth of the Monkes of Chyist Church at Canterbury, whiche were serued with xvi. dishes every daye, & of other more. He concludeth that the cattell which was thus frankely fed, were as ranche as stoned horges, & as vnable to performe their boyn of cha-  
**Dishes.** stitye, as cuer were they. *Sancti ordinis professores, de seculorū numerositate contem-  
dunt, saith the verry Blesensys vpon Job,*  
They are holi botaries that strue for so many fat dishes.

The abhominable leche-  
rye of the same  
monkes.

**A priour** In the diocesse of L. and in wa-  
les, and wythin the prouince of  
Goer, the priour of L. angensith  
whiche

English botaries.

which was a cel of the abbey of Clun-  
akes of monkes without hotes, behol-  
ding a certen ponge woman, firste by  
waion looks, and after by other leud  
enticements, made her at his plesure  
to serue his lasciuious purpose. And  
whan it was once growne to a pub-  
lique infamye, that all men spake ill  
of it, with mony he corrupted the of-  
ficials, to escape the open reppoehe.

And whan none other way els wolde  
serue, he gaue her in marryage to a  
ponge manne not farre of.

Conney,  
aunce.

Yet leste  
he not so her companye, but abused  
her after as he hadde done afore, tyll  
suche tyme as he was deposed by the  
diocessane, and so with shame cryed  
the countrey. The like was done also

Two  
pziours.

by two other monkes of Northwales  
of whome one was pziour of Bagia,  
an other of Berkenmoche, both celles  
of Clunakes and not farre from the  
hauen of Miluerd, whiche were so  
their whooredomes mooste shamefullpe  
deposed and bannished. Yea, the sayd  
Geraldereporeteb it to be a commen  
thyng among them, where as suche  
celles

The Actes of

Abode.

cells were builded, and wished for hys  
time, that not one of them hadde bene  
within the whole realme of England  
for the mischeces that hee knewe by  
them. And when they went abroade  
(he saith) about the affaires of theyr  
religion or houses, they wold in none  
other innes be lodged, but where as  
they might haue whores at their ple  
sures. Giraldus Cambrensis in Speculo ec  
cle. li. ij. ca. i. Was not (this thinke you)  
an holy religion, and an high profes  
sion of chastity.

Of two English votarles, one a  
trayfour, the other a thefe.

1086

**A**S Heraclius the patriarch of Je  
rusalem was returned home a  
gain out of England, in the yeare of  
our Lord a. d. a. c. 4. lxxxvi. an Eng  
lish votary of the orde of Templers,  
called Robert of S. Albons, betrayed  
that holy city with all the christen in  
habitantes to Saladinus the Soula  
dane of Babylon, bypon thys cove  
nante, that he should haue hys Pece  
to marry.

And

### English botaries.

And so it came to passe in the end, the kinge taken prisoner, and the Patriarke compelled to fle, so that the kingdome was destroyed for ever. An o<sup>r</sup> Prisoner  
ther English botarpe of the same o<sup>r</sup>der of Templers, called Gilbert D<sup>e</sup>gerstan, king Henry appointed wyth certayne others to gather vpp the moneye whiche he hadde determined to bee gyven to releue the holy lande and cite of Hierusalem agaynst the Turkes. And whan he hadde beyheaded him in an horrible theft in doing the same, to the mayntenance of A thefe.  
his accustomed lecheries, where as he myght iustly haue hanged hym, he onely committed hym to the mayster of the Temple at London, that he should punish him according to theyr statutes. Roger Houeden lib<sup>ro</sup> secund<sup>o</sup>, hystorie Anglozum. The hospitallers and Templers were two sygh-tinge orders, instituted firste in the country of Palestine o<sup>r</sup> holy land, as they cal it, for the only defence of Ch<sup>r</sup>isten pilgrimes goinge to and froc. ii. o<sup>r</sup>ders  
In proccesse of tyme they grewe to so great

### The Actes of

great riches, that as the adage goeth  
the daughter deuoured the mother.  
They exempted them selues from the  
patriarkes iurisdiction, whyche was  
their first father and founder, and be-  
came seruauntes to the greate Anti-  
chyste of Rome. Not onely to fill all  
that land with his filthy supersticions,  
but also to bying the p[ro]fightes to his  
insatiable handes that were gathered  
from all other nacjons. For wher as  
collections were, to maintaine those  
warres (Roger Houeden saith) that  
alwaies a Templar was one gathe-  
rer, and an hospiteler was an other.  
But in the end, about the yere of our  
Lord a thousand three hundredeth and  
twelue, they hadde their deserved re-  
ward, so that wer the Templers de-  
stroyed, Mattheus Paris, Ranulphus  
Egidius Faber, Ioannes Paleony-  
dozus, Ioannes Pauclerus, Paulus  
Phyligio atque Polydozus.

They  
serue.

1372

A crowne of Pecoakes se-  
thers, sent to kynge  
Henry.

Roger

English botarles.

**R**oger Houede writeth it, as a matter serious & earnest, that <sup>1186</sup>  
in the yere of our lord a M. ac  
and lxxvi. Pope Urbane & third hea  
ringe tel & king Henry had appoy-  
ned his yonger sonne Ihon to & latter  
conquest of Ireland, sent him a crown  
of Pecoakes fethers finely wonē and  
wrought together w golde. The next  
yere after he set one Octaulan a car-  
dinal, and Hugh Pouant, which was  
bishop of Couentrpe and Chester, as <sup>1187</sup>  
Legates from hys right syde, to haue  
crowned the saide Ihon kinge of Ire-  
land. But the king not bypng so pe-  
cockysh as he iudged him, discreatly  
and wisely deferred the time, till the  
Cardinall was gone. Sen what fyne  
toyes these fonde fathers hadde in  
their crafty heades, to mock Chyssen  
Princes with so; aduauntage. Here  
was a gnat workmanly strained out **Pockers**  
to swalowe in a camel so; it. He was  
at great cosse that sente Pecoakes fe-  
thers. So was it a pzeious kingdom  
towards, whose king shuld haue bene  
crowned with them.

But

The Actes of

1187 But I marvel that he sente not ther  
with, a fores tall for a scripture, and a  
whode with ii. eares. Rightly hath þ  
scriptures set out this generacyon for  
mockers. Hic. rr. A great dissencion a-  
rose the same time at Cantorbury, be-  
twene Baldeuine the archbishop &  
the couent of monkes, because he had  
begon to build a new colledge of secu-  
lar prestes next toying to the. They  
caused Pope Urbane the teth, to dis-  
solue it again, fearing thereby in pro-  
cess to haue loste their priueledge of  
electing their archbishops, and so not  
to haue their pleasures as they had a-  
fore. Pleasure  
Thereupon he was compelled,  
to remoue his buildinge from thence  
to Lambeth by Westminster. Radul-  
phus de Diceto, Rogerus Houeden, Ranul-  
phus, Treuise, & Fabianus.

A bishop made both an earle  
and high iustice.

1189 Immediately after king Richard  
the fyrste was Crowned, and  
sworn to defend all antichristes  
affairs,

### English botarres.

affaires, in the yere of our Lord a D.  
a C. and. lxxxix. the bishop of Durha  
Hugh Pulatb, for a grate summe of  
mony bought of him the Earldom of  
Northumberland. And whē the kyng  
should do the ceremonies ouer hym of  
making an Earle, and was girdyng  
the swerd about him. He (saith he to  
his Lardes and noble menne) what a  
miracle I can do. I can make of an  
old bishop, a yonge Earle. Am not I a miracle.  
(thinke you) a very conning artificer?  
Like festes he plated manye in the  
same yere, in makinge prelates Ba-  
rons and Countes, to haue rychesse  
to his pleasure. In this the kyng  
thoughte he mocked them, but they  
mocked him after a far other sorte in  
the end. This dotting bishop was not  
yet all satisfied, but added therunto a  
D. markes more to bee admitted the Durhan  
high iustice of England. And for that  
he might dwel at home wout checke,  
and velle at his pleasure, he gaue to  
the pope an vnreasonable summe of  
mony, to be dispensed w<sup>th</sup> for his vowe  
to the holy land, and obtained it.

After



The Actes of

**Log life.** After this he decreed with him selfe,  
to liue longe on the earth, vpon this  
admonition of Godrick the hermite,  
which saide, that he shoulde be starks  
blinde vs. yeres afore he shoulde die.  
But he vnderstode not, that ther was  
as wel a blindnesse in soul as in bo-  
dy. And that made him to vnderstande  
whan he shoulde haue died, and also so  
losethedy lothe to depart from this  
world. **Authors.** *Martheus Paris, Radulphus de Die-*  
*to, Ranulphus, Rogers Tricusa & Folios-*  
*ras.* Se here, how they kepe their own  
spirituall lawes, for in remembrance  
with tempozal matters. But that for  
lure they mayd make al vnderly and of

¶ The paynting in the byrde of a fische,  
swalloweth in a monke.

**Giraldus.**

**G**iraldus Cambrensis declareth  
in the seconde part of his booke  
called the glasse of the church.  
Ca. vii. That by the sea coaste the city  
was founde of a wonderfull greatness,  
called a thielopoule. The people in  
great nombre came from al quarters  
ther about, some to behold the monstrous  
shape of the fische, and some to cut

### Englyshe Notaries.

It in peres and to carry them home to  
their holuses, to some pꝛofytāble bꝛe.  
Among other ther was a monke moꝛe  
quyke and sterynge to perceyue all  
thynges than anye other there. This  
monke drawing very nygh to þe fyre, A monke.  
beheld, belwed, and marked the pꝛeupe  
parte therof aboue all. Whiche was  
(the storie sayth) as it hadde bene the  
openyng of a greate doꝛe or gate. He  
loked therupon verȝe serlouly, and  
muche wondered, neyther coulde he in  
any wyse be satysfied with the syght  
therof. At the laste without modestye,  
shame, and all bashfulnesse, he appꝛo-  
ched so nygh, that by the hyme and  
fatnesse therof, whych than laye vpon  
the sande, his footynge fayled him, and  
he fell flat into the soyle hole, so be- A falle  
yng he swalowed vp of that whych hys  
lecherouse harte most desired. So that  
these adages myghte that haue bene  
founde true. Such saint, suche wyne,  
suche bere, suche bottell, such treasure,  
suche truſte. As muche was it to reco-  
uer hym and to saue hys lyfe as all  
they could do which stode about, with  
S. i. long

The Actes of

Drdo  
ned.

longe pooles, pzon hokes, lines ropes,  
and other hasty pzonysions. A subtille  
enemye was it (sayth Giraldus) that  
prouided hym so rydyculouse and ob-  
prouisouse a falle. But this is y good  
fortune of oure votaries. In the ende  
they fall headelinges into the gulse of  
the filthynesse whyche they haue so ar-  
dently all their life tyme affected.

The lasciuious hart of an other  
monke perced.

Canter-  
bury.

A other like storie betwix the  
sayd Giraldus in the nexte chap-  
tre folowing, of a monke of Gla-  
stenbury. It chanced (sayth he) at the  
kynge's request and sute of the abbot,  
that y graue of king Arthour betwix  
two high pillers of stone, was opened  
within the holy Sainctuary of Qua-  
lon. There founde they the fleshe, both  
of hym and of hys wyfe. Guenhera  
turned all into duste, wythin theyz  
soffynes of stronge oke, the bones on-  
ly remaynyng. A monke of the same  
abbey standynge by, and beholdynge  
the

# Englyshe Notaries.

the fyne boydynges of the womannes  
 heare, so peloue as golde, there styl  
 to remayne. As a man rauylhed, or  
 moze than halfe from hys wyttes he  
 leaped into the graue fiftene sote depe,  
 to haue caught them sodenlye. But he  
 sayled of hys purpose. For so sone as  
 they wer tolowhed, they fell al to pow-  
 der. No lesse was thys monke (sayeth  
 Giraldus) a fygure of that insacpable  
 belle of lecherye; than was the other  
 monke, for he shewed as depelye the  
 sygnes of a shantelesse mynde, as dyd  
 the other. Giraldus. lib. li. cap. viii. Speculi  
 ecclesiasticus. Et in opere de institutione principis,  
 Radulphus Cogeshale, Ioannes Fiberius,  
 Richardus Premonstratensis, Mattheus Vvest-  
 monasteriensis, Ramulphus, Rogerus, Trevisa,  
 Et Iohannes Lelandus in assertione Arturii.  
 All this maketh good the foresayenge  
 of Dangel; that the hartes of them in  
 thys generacyon shoulde be all vpon  
 women. Dangel sheweth wolde not  
 that thys also were sofgotten in thys  
 age by the waye, but marked and re-  
 membered, for it includeth a greate  
 mysterie.

Giraldus

Autores.

The Actes of

Urban stryfes and controuerfies betwix  
rpfen betwen monkes and their by-  
shoppes for ftercleffe matters & kinge  
might not meddle in fo spirituall cau-  
fes, but a legate must all wayes come  
from Rome to do it. Notate uerba, fignate  
Myfteria.

King Richard is sent abrode, and  
a bishop ruleth.

Tales.

**N**ever were there anpe people,  
either fcarfe any deuils of hel,  
in craftes and wordlye wyles  
comparable to thefe fpyetes of Rome,  
the byshoppes, monkes and prefters.  
They coulde fende kynges abrode on  
Pilgrymage, and in the meane tyme  
occuppe their whole realmes to their  
Romyfhe maifters behoue. King Ri-  
charde the firft, for his fonghte Ro-  
make called Coz de Lybn, was fent  
in to the lande of Paleftyne, to fyghte  
wyth the greate Turke for Hierufa-  
lem, whych an Englyfhe botarpe and  
byrde of chey, twel an cage, had both  
betrayed and loft a lytle afore, and  
coulde neuer be recovered fens.

1191.

f 02

### English botaries.

For the tyme of hys absence, one  
Wylliam Langeshampe, beinge  
chauncellour of England and bishop  
of Helie, holdinge the gouernance  
of the whole realme, wonderfullye **A ruler.**  
oppressed the same. Havinge the kyn-  
ges whole power and his Popes au-  
thority, he rode continuallye with no  
lesse than a .v. horse, the noble mens  
sonnes beinge glad to become slaues  
to him. With the best barons & earles  
married he hys Cosines, Nieces, and  
kinswomen, yet was his grande fa-  
ther a pooze plough manne, and hys  
owne father a cowherde. Beinge an  
holy botary, he refused the vse of wo-**A notary**  
men, and in his bedchamber abhomi-  
nably occupied with buggery boyes,  
as the comen rule was then of that  
mischeuous spiritualtye. So longe he  
ruffled it out in al kindes of tyranny,  
til at the last, Jhon the kings brother  
beinge then the greatest duke wythin  
the land, began to couple with hym.  
Then fearinge to haue bene called to  
a verye straighte reckenyng, he fled  
with a small compagne of hys mooste **Accöpts.**

The Actes of

trasty seruantes to the castel of Dover, minedinge in the nighte to haue stollen ouer the sea. But as hereafter shal follow, he came to thorte of that passage. *Hugo Nouante in libello de fuga Guilhelmi Helensis, & Rogerus Houeden, li. vi. Anglorum historie.*

**T**his bishop counterfetteth a woman, and is taken.

Disguised

**F**uenting a new crasse of conueyance, he came downe haltinge from the Castell aboue, to the sea side beneath, apparelled in all poyntes like a woman, whose kynde neuerthelesse aboue all thinges he abhorred. A sode garment he had vppon him, and a cloke with wide leues of the same colour. His head was all couered with a fair great kerchiefe, & his face with a proper musclare. In the righthand he bare a pece of linen cloth and in the lefthand a met yerd. And as he was set vpon a great stoue, a fisher man comminge from the water, and supposinge him to be an whore,

A fouther

ran

English Notaries.

ran faste vppon him, and clasped one  
hand about his necke, with the other  
he searched for his payny parts. Whē he  
he once vnderstode him to bee a man  
and no woman, he called to them a-  
bout and desired them to come and to  
se a maruell, for he hadde founde (he  
said) a man in a woman. Hys ser-  
uauntes therewith dūe nighe, & with **A mōster**  
gentle wordes pacified this fisher. A-  
non after approached two women, re-  
quyring to know the price of his lyn-  
nen clothe. He played vnmme chace,  
and woulde make none answer. **A priest.**  
Whē that they suspectinge the mat-  
ter, plucked of his musclare from hys  
face, and so perceiued hym to bee an  
olde manne newly shauen. When cal-  
led they to them more compaigne, and **A priest.**  
cried with loude voyces. Let vs stone  
this wilde monster, whiche hath de-  
formed bothe kindes. Than threwe  
they of all that was vppon his heade  
and made his priestes crowne al bare  
They rated him, reuiled hym, rayled  
vppon hym, bespattled hym and by **A play.**  
spitted him.



**The Actes of**

þen, they thrus him downe on the ground, and dragged him from place to place vpon the sandes, some by the armes, and some by the legges. Hys servants not able in any wise to help him. At the last they brought him into a dark Teller, wheras they couched him with rebukes and shame, tyll the high counsell of the realm set for him. *Hugo Nonant, & Rogerus houeden in Prefatis opusculis.*

**He dierh, and is lamented of  
an old roode.**

Depry-  
ned.

**A**fter this was he broughte to þe Tower of London, enprysoned, examyned, depriued; discharged of his gouernance, and so permitted to depart out of the lande, and Walter Constaunce the Archbyschoppe of Roban beyng an Englysh man bozn by the kinges letters was placed in hys rowme. He that wyll se this story treated of, more at large, let hym resort to þe forsaide woorkes of Hugh Nonante and of Roger Houeden. *Depriued.*

Mencion

uers other authoys maketh mencion  
of

### English Notaries.

of the same, as Radulphus de Diereto  
Ricardus Permonstratensis, Mathew  
Paris, Iohn Cuersden, Iohn Scu-  
yly, Robert Fabiane, and Polidozus  
Tergilius, but not so copiously.

Hugh Ponaunt writeth in the end of  
his small treatise, the excesse of thys  
leud prelate so to be punished, that y  
kinges dignity mighte be conserued,  
and the order of priesthode not vtter-  
ly confounded. After long trauaile in  
the yeare of our Lorde a. M. a. C. and 1197  
xcvii. He came to the city of Pictauiis  
or Botiers, wher as he ended his life.

And so long as he laye in extremes, a  
certaine Roode (they saye) in the Ca-  
thedral Church there, whyche was  
called the Church of Saint Percia-  
le, did pitiously wepe and lament, so  
that the teares fell downe from hys  
eyes, as it hadde bene a froude of wa-  
ter. Welike the bishop had bene some  
great frend to that roode, that he toke  
his death so heauily. But they say, it  
was his accustomed vse, alwayes to  
mourne whē a bishop departed. Like  
Roger Houedon. And it may wel be,

The Actes of

for the scripture sayth, that both they  
are ydolles, that is to saye, both the  
painted roode, and the bishop that prea-  
cheth not, Baruch. vi. & Zecha. xi.

Antichrist detected, by  
Joachim abbas.

291. **W**His king Richard was yet in  
land of palestine, he sent to the  
Isle of Calabria for abbas Joa-  
chim, of whose famous learning & wo-  
derful prophecies he had hard much.  
Among other demaunds, he axed him  
of antichrist, what time, and in what  
place he shuld chesell apere, antichrist  
(saith he) is already bozn in the cite  
of Rome, & wil set him self yet higher  
antichrist in h seat apostolicke. I thought (saide  
the king) h he shuld haue bene bozn in  
Antioche or in Babilon, & to haue co-  
men of the stock of Dan. I reckned al  
so that he should haue raigned in the  
temple of God within Jerusalem, &  
onlve haue traualled for the space of  
iii. yerres and a half, whereas Christs  
traualled, & to dispute against Enoch  
and

### English Notaries.

and Helias, Not so (saith Joachim) Joachim  
but as thapostle reporteth, he is y<sup>e</sup> on-  
ly aduersary which extolleth him self  
aboue al that is called god. For wher  
as the lord is called but holy, he is cal-  
led the most holy father. Thus Anti-  
chyste shall be opened, and hym shall  
God destroye with the spryte of hys  
mouth, & light of his coming. When  
this was once knowne in England &  
in other quarters of the kinges domi-  
nion, the p<sup>r</sup>elates began to sturle.  
Yea; Walter Constaunce the kinges  
deputy, with other archbischoppes, bi-  
shops, abbots, and p<sup>r</sup>elates of y<sup>e</sup> clari-  
gy, cast their heads together, impug-  
ning this new doctrine withal power  
possible. And thoughe they broughte  
fourth many strong arguments in a  
perauunce (saith Roger Houeden) yet  
could they neuer to this daye bynge  
their matter to a full conclusion; but  
left it alwaies in doubt. rogerus Houe-  
den, & radulphus Cogeshale.

Antichrist appeareth in hys  
full pryde.

Cele,

The Actes of

119: **C**elestine the third Pope of that name, crowned the Emperour at Rome, called Henry the first, and gaue him a botary to wife which was named Constantia, a pprofessed nonne of Panoyme in Cicill, and the daughter of king Roger. This coronacion was celebrated on this wyse. He first met the Emprour wythoute the church doze, and asoze his entrance toke a solempne othe of hym, that he shuld for tearme of lyfe, with

Defend.

antichrist

sweard defend holy church, suppozte all her customes, lawes, and lyberties, and finallye preserve the patrimonye of S. Peter. When this was once graunted, he entered into the church, wheras the same Pope erected into a trone of magnificence most maruelous, toke thimperiall crowns betwixte his ff. feete, and wyth them crowned first thempour and thā the Emperesse his wife. This done, with his righte sole he spurned thempours crown of his bed again, addinge this vnshamefull clause, that he had aswel power to depose him, as to crown hi.

And

## English Notaries

And the crown fel to the ground. The  
 Cardinals standing by, tooke it by a  
 gain, & set it vpon the said Emperors  
 hed. *rogerus Houeden, ranulphus & rogerus  
 Cestrensis, ac Treuis.* This story haue I  
 here reherfed, that my readers might Mark it.  
 therbi know, that antichrist was now  
 at the highest, and in the ful of his ab-  
 hominable pride, bothe in this Cele-  
 stine, and also in his predecessoz Alex-  
 ander the third, which Alexander made  
 the father of this Emperoure, called  
*Fridericus Barbarossa*, in s. Markes  
 church at Venice, to lie flat vpon the  
 pavement, he settinge his fote in hys  
 neck, and vnseasonably bittering this  
 sentence. O lucker  
 vpon thadder and cockatrice  
 shalt thou walk, the lyon and dragon  
 shalt thou treade vndre fote. *Psal. xl.*  
*Loke iacobus Bāgomenis, Hartmānus She-  
 del, Ioannes Nāclerus, Ioannes Stella, and  
 Barnes.*

**A**n archbishop exccrated, and  
 a bishop wounded.

**I**n y next yere following which 1192  
 was the yere of our Lord a *W. a*  
*C. f. xlii.* Geoffrey tharchbishop  
 of

The Actes of

of Poſke, which was y<sup>e</sup> kings baſſard  
brother, reſorted to London by com-  
maundemēt. And as he cam towarde  
Weſtminiſtre with hys croſſe borne a  
foze him, y<sup>e</sup> biſhop of Londō with cer-  
ten other prelates met him full in the  
face, & without ſcindely ſalutation ex-  
cōmunicated him for that only acte, &  
ſuſpended the newe tēple both from  
ſynging & rynging, where he was lod-  
ged, ſo that he was compelled to de-  
part agayne from London, y<sup>e</sup> purpoſe  
of hys cōming not perſourmed. Roke-  
ruſhouſeden. Lo here was much a do  
for a thing of noughte. And no ſmall  
matter was it in thoſe daies, to bꝛeake  
their aply tradicions: about the ſame  
time: Hugh Bonauit y<sup>e</sup> biſhop of Che-  
ſtre dꝛoue all the black monkes out of  
Coventry, and turned their monaſte-  
ry into a colledge of prieſtes, ſo tꝛyng  
their livinges into prebendes. The  
cauſe was thys, Thei had kept nough-  
ty rule, and would not be reſourmed.  
Howeouer they were in daily conten-  
cion with the biſhop, ſo that on a tyme  
not only they violently ſtrake hym,  
but

Charity.

Bonauit.

Conten-  
cion.

### English Notaries

but also they drew blood of him afore  
these high aultre, Ranulphus de De-  
ceto, Radulphus Cogeshale, Richard  
Diuisiensis, Richard Pzemonstraten-  
sis, Roger Hoveden, Mathew Paris  
Ranulphus, Erenisa, & Fabiane. A-  
bout vii. yeres after this, at the com- 1198.  
mandemēt of pope Celestine þ third,  
the monkes wer restored again, & the  
priestes selected, by Hubert tharchbi-  
shop of Cantorbury. Hugh the bishop Hubert.  
of Lincoln, and Samson the abbot of  
s. Edwards Bury. Radulphus de de-  
ceto, Iohn Euerden in Anglo, u au-  
nalibus, atque Polydozus.

Priestes provided popsons,  
diuers waies.

**A**s a certen chaplain belonging  
to þ archbishop of York, & cald  
Raufe Wigetost, in þ yere of  
our lord a. 1196. lay vppon hys deathe 1196  
bed at Rome, he openly confessed that  
he had sent into England fals letters  
and popsons to þ dispatchmēt of hys  
ennemies. And when diligent search  
was



The Actes of

Poyson.

was made at London, by them that  
followed Roger of Rippun a Monk  
whiche was the conueytor thereof, it  
was so founde in debt. Whys poyson  
was brought thither, to haue deströ-  
ed master Simon the deane of Poike,  
and certen of the chanoons there. And  
chiefly it was in a ringe and gyrdle,  
which both were bent at Lotehil be-  
fore a greate multitude of people, the  
priest enpysioned. This mischief was  
lated to the Archbishop Giffry of his  
enemies, but it was found otherwise.  
Rogerus Houeden & Radulphus Co-  
geshale. Was not this (thynke you) a  
vertuous study of these holy votaries.

Study.

At the same time was there a crafty  
knaue, an holy monke, I shuld say, in  
the abbey of Eusham, whiche laye  
longe in a traunce. And afterwarde  
he wrote a new Apocalips or booke of  
Reuelacions, concerning the payntes  
of hell and toyces of heauen, not vni-  
like to Mundalus, *presati auctores cum lo-  
annes Scush*. An other false Foole  
there was in the diocesse of London,  
whych about the same season, hadde  
bisi.

## Englyshe Notaries

dispons wonderfull (they say) of the  
peynes of purgatoz. Thus went the  
deuyll about in this doubtfull age, af-  
ter dyuerse sortes to deceyue the ig-  
norant multitude, and very fewe  
there were than whiche in the true  
sapth ressted hym.

**A** byshop and an archdeacon  
taken in the warres.

**I**n tyme of the warres, whiche  
were betwixt the frenche kynge  
and kyng Richard Coz de Lyon,  
Johan the kynges brother and Mar-  
chades a great captayne went abrode  
with a nombre of horse men to proue  
maistres. Anon as Jhyllp the byshop  
of Beluace, a man moze gyuen to wat-  
than to preachynge, had knowledge  
therof, thynkynge them to be a mete  
praye for hym, came freshly out of the  
cittie wpth s. c. C. ylliam Marlon and  
his sonne and a great nombre moze of  
valiant warryours. In the ende, the  
the byshop, the archdeacon, and al the  
chefe captaynes were taken, the resy-  
due all slayne and dyspersed.

L. i.

These

## The Actes of

A chaun-  
ter

Canons

Continue

These two, prelates Johan presented  
with great tryumphe to the kyng hys  
brother, as those which had bene afore  
tyme his great enemyes. I haue got-  
ten (sayth he) the great chaunter, and  
a good quere man to answer hym in  
the same note, and here I deliuer the  
to you. The kyng smiled, as one very  
glad that they wer taken, considering  
the displeasures whych they had done,  
and commaunded them, armed as they  
were, to be enprysoned. Pope Cele-  
stine hearynge therof by the canons  
of that churche, commaunded hym to  
deliuer agayne hys sonnes. To whome  
he sent theys armour with this mes-  
sage in questyon. Are these the gar-  
mentes of thy sonnes, or mete appare-  
lynges for thy chyldren? So (sayth the  
pope) no, yet of my byetherne, but  
rather they are the bestures of the chil-  
dren of Mars. And so he let them bee  
style, at the kynges pleasure. And here  
as they remayned for the space of. liii.  
yeres after. Mathew Paris, Mathew  
Westminsteriensis, Rogerus Hoveden, Ro-  
gerus Cestrensis, Ranulphus, Trevisa, Ni-  
colaus

Englyshe Notaries,

colaus Treugh, Ioannes Euersden, & Ioannes  
Stuys.

**F**ulco for the marriage of  
iii. spirituall wyues.

**V**Whyles these wars yet endured  
there came vnto kyng Ricuarde <sup>1171</sup>  
one Fulco a frenche prestre, whych  
had preached very muche agaynste  
surers and whores. Whys Fulco re-  
quired the kyng in anye wyse to put  
from hym. iii. abhomyable dough-  
ters whych he had, and to commyt  
them to marriage, least God puny-  
shed hym for them. Lyle was marry-  
age beholden to such a precher. Thou  
lyest hypocrite (sayeth the kyng) to  
thys very face, for all the world know-  
eth, that I haue not one daughter. I  
lye not (sayeth Fulco) for thou hast. iii.  
daughters. One of the is called Pryde  
an other couetousnesse, and the thirde  
lecherie. Whyth that the kyng called Hypocrite  
vnto hym, hys lordes and hys barons. <sup>critic.</sup>  
Whys hypocrite (sayeth he) hath re-  
quyred me here, to marry fourth my  
thre daughters.

L. ii.

And

## The Actes of

**Husban  
des.**

**Fulco.**

**Thre  
howses.**

And now that I haue found out apte  
husbandes for them, I wyll do it in ef-  
fecte. I therfore brennethe my pryde to  
to the hyghe mynded Templars and  
Hospytalers, for they are as proude as  
helle. My conetou'nesse I gyue to the  
Cisteane monkes, for they rouete the  
deuyll and all. My lecherie I commyt  
to the prelates of the church, for they  
haue therein most felicitye. Wherby this  
was the preacher cōfused, for he knew  
it was no lye. *Compendium noui chronici,  
Matthæus Paris, Matthæus VVestmonasterien-  
sis, Rogerus Houeden, Radulphus Cogeshale  
Ranulphus, Rogerus, Trevisa, & Ioannes  
Scuifh. To thys agreeth that whiche  
Giraldus Cambrensis wyrteth, li. ii. ca. xii.  
Speculi ecclesiastici. Whiche is that pope  
Alerandze the thirde was wont to say  
that he had thre howses whome he  
intelyly loued, that aboue all others  
they enioyed his specyall protection.  
Whiche were the thre religyons of  
Templars, Hospytalers, and Ciste-  
anes. We maye be sure, it was for no  
goodnesse, that they so highly stode in  
hys fauer.*

Men

Englisch botaries.

Open possessed of devils, and  
Cisteane monkes.

**R**oger Houeden theweth, li. li.  
bistoꝛie Angloꝝum, that in y<sup>re</sup> 1198  
yere of our Lord a D. a C. and  
rcviii. many were possessed of devils,  
and vexed with horrible frenesies.  
Foꝛ remeady of this manye Monkes  
wer sought to, as men, of moſte holye  
conuerſacion, cheſelye the Cisteanes.  
Amonge whome there was an abbot  
whiche toke vpon him to expell them  
in the name of Chyiſt. And as he was  
doing with one, the euil ſpyte ſpake  
in him and ſaid. We are the ſame le-  
gion of devils whiche Chyiſte dꝛoue  
out of the Gergesites into the hearde  
of ſwine, and that dꝛowned them in  
the ſea. Math. viii. A power we haue Legion,  
receiued to enter into al blaſphemers  
as we haue ſound ſeme in this City.  
If we therfoze be expeld out of theſe  
mad men, we wil next of al enter in-  
to thee, thou hipocrite, and into thy  
diſſembling oꝛdꝛe, and toꝛmente you  
as we haue done the others.

¶ Not

The Actes of

1196 Not passing. Hi. yeres afoze (saith the  
said Roger) certen paganes, waling  
the land of Sanctius the king of Por  
tingale, came towarde an abbey of  
the Cisteanes to destroy it. The mō-  
kes haning knowledge therof, came  
fourth and submitted thē selues, de-  
siringe their liues with teares. The  
paganes cōmended their conuersaci-  
on, and said, that they mighte in that  
orde be saued, if they had women.  
The monkes iudged of this true sen-  
tence, as they had done of marriage, &  
it was a verpe whozedome. But the  
paganes thoughte of the monkes, as  
the truth was, that vnder that colour  
of religion they were filthye bugge-  
rers. And so the paganes were much  
better than the sodomitrous monkes  
were. Ex eodem Rogero.

Women

Two archbishops rebuked, for  
colledges building.

1198 **M**Any greuous accusaciōs wer  
made & same yere, to pope In-  
nocent the third, by & monkes  
of Cantorbury, against Hubert their  
arch-

English botaries.

archbishop. Cheseley that he had bul-  
ded a chapell at Lambeth, to the hoz-  
rible p̄iudice of the mother church  
of Cantorbury, placing p̄iestes or se-  
cular canons therein, and appoynting  
them liuinges oute of theyr yearelye  
rentes to theyr vtter vndoynge. For  
there he intended (they said) to conse-  
crate bishops, and to depriue them of  
their elections, contrary to their aun-  
cients customes. So that they muche  
feared that the digniti of their church **Cōsecrate**  
which alwaies had bene a true hand-  
maid to the church of Rome, should  
haue bene translated to that chappell  
Apostatrice, as they than called it sul-  
wisely. Thus was tharchbishop at y  
last compelled, as was Baldeuyn his  
p̄decessour, to strike it down flat to **Baldwin**  
the ground, whom after like sozt thei  
had also vered for buildinge the like  
at Cantorbury. Neither was the king  
nor yet all the realme, at that day a-  
ble to stave them, Kause Cogeshale  
saith. For they feared thereby also to  
haue lost their p̄erogative in chosing  
alwaies the archbishop.

The



## The Actes of

p[re]lates

apostles

They much disdaind p[re]lates in those daies (Kanulphus saythe) and iudged them men of muche lesse perfection than they were of, for they monkishe coules sake. But these two Archbischoppes were menne of good knowledge (Trenisa saith) for they vnderstode that Christ which was thonly head of the church, reckened no perfection in monkes and friers, wher he left his poore Apostles the gouernours therof. Looke Roger Hoveden, Mathew Paris, Mathew of Westminster, Raufe Cogeshale, Kanulphus, Trenisa, Fabian, & Iohn Scutth.

A lecherous botary assayed  
at Rome for money.

In an old boke of confession reckeninges, and of absolucyons sought at Rome by bandye p[re]lates and monkes of this realme, & ob-  
tained for mony, I founde this abhominacion to close vp my booke wyth, wherat I much wondered. The petition of an holy botary of England (it should

English botaries.

Should seme that he was a prebend of  
Lincoln to Anselme the bishop of Al-  
banense, contained this beaue com-  
plainte. That he at times by the De- **Occupies**  
vils suggestion, had occupied al sorts  
of women as well in the churches as  
in other sacred places. He began first  
with the mothers, and than followed  
on with the daughters, neeces, & nyp-  
h kinswomen. From them he wente to  
the nonnes, and had to do with a sort  
of them also. For the which he honest-  
ly despyeth absolucion for his mony,  
and hath it as honestly of thys bishop  
being the Popes deputye, after thys  
fourme. To your discretio (saith this **Discret**  
bishop by wytyng to the byshoppe of **yon.**  
Lincolne) do we commit it, to assoyle  
this clarke in forma ecclesie, from the  
sentence of excommunication, in case  
he hath run into the daunger thereof  
for his fornications, aduoutries, in-  
cestes, and other synnes. We wil you  
also to enioyne him penaunce, as ye  
shal se it conuenient, for the health of  
his soul. Datum. &c. A great nomb-  
re of these balwy byuings, found 3 in  
that

**The Actes of**  
**that booke, called penitentiarius Romanus.**  
**Se howe tender these fathers are to**  
**theyr own lecherous occupynges,**  
**and marriage amonge them is**  
**yet indispensable. O deupls**  
**birdes, and promoters of**  
**all prodigious whoze**  
**domes and knaueryes.**

# The conclu

sion of this second booke.



Thus haue I bzoughte to Actes.  
an end, the seconde parte  
of the actes of my Eng-  
lish botaries, whych is a  
continuacion of them for  
CC. yeres space, from Sathans com-  
ming fourth from the bottomles pit.  
Apoca. xx. after the full thousande of  
yeres from Chyistes incarnacion to the  
raigne of kinge Jhon in the yeare of  
our Lord a M. and. CC. If it be mar-  
uailed of, that the first part shuld be peares.  
so short, containing so many yeres, &  
this part so long of so fewe yeares, I  
desire them that so maruaile, to take  
this for a full reason thereof. He that  
is in prison, can not bulde so faste to  
his contetacion, as he that is abode  
and at libertye. I tolde ye afore, that  
Sathan was tied by for that tyme.  
Not from doyng of mischese, for that  
hathe he wzoughte in all ages of the  
world.

But

## The Actes of

But he was sequestred from doyng this great mischief of al, in the Chriſten church, for their vnthankful reſeiuinge of the Goſpell of ſaluacyon, which had profeſſed the ſame. When ſoe by his preachinge, had admoniſhed the people long aſore, of the flud that was coming, if they repented not their ſinnes, it laiſerly cam ſorward. But when it was once entred, than was there no ſtop but in it flowed apace. In like caſe was it with this flud of darknes and beaſtly ignozace, preſcribed of S. Ihon the Euangelift at the time apoynted, it fel faſte vpon the that wer drowned therein for their vnbelcues ſake.

No ſtop.

Hydden

What ſathan did aſore, for the moſt part was ſecreate. But that he hath done ſence, hath bene open & aparant both waies. Idolatry and ſuperſticio, which are the devils owne frutes, by the ſpace of thoſe CC. yeares, and of moze than CCC. yeres after the, had a beutifull ſhew, and a glozious ſhine of religion, holineſſe, perfection, and of Gods only high ſeruiſe. Such craſte  
tye

### English botarles.

by colours and deceivable mistes, wer  
cast vpon them, by Satthans subtile **Pittes.**  
sophisters and sozcerous denynges.

Thus were they seene, wondred at,  
wozshipped, and had in greate honoz  
for that. b. C. yeaeres space, but not  
known a right, for lacke of godly dis-  
cretion and knowledg of gods woꝝd  
wherby al spzites are discerned & pro-  
ued. But nowe in this latter age, by  
the lighte of the Loꝝdes appearaunce  
they are both sene and known, what **Light.**  
they are in dede. The woꝝdes of the  
Loꝝdes owne monthe in the sacred  
scriptures, hath declared and many-  
fested them to be most filthy abhomi-  
nacions in their best apparellinges.  
Moze copy of wꝛyters in this age the  
in anye other afoze, is also a liuelye  
profe and declaration of the same.

Wherefoze am I now compelled, ere  
I passe any further, to shewe in fewe **Autour.**  
woꝝdes the summary contrits of the  
fift. partes of my botarles actes, that  
my reader may knowe the difference  
of them, by their diuers grounds and  
argumentes.

## The Actes of

**liii. parts** In the fyrst part, after long engenderynge, brydeng, and brydeng, my botaries haue risen faste, by the craftye inuencyons of Idolatours. In the seconde parte, they haue builded fast, by the wittye practises of monkes and channons. In the thyrde parte, shall they holde faste, by the busy talkings of the foure orders of Friets. And in the fourthe part, shall they fall faste, by the myghtye assautes of the preachers and wyters. The fyrste parte comprehendeth all the tyme from the woordes beginning to a ful thousand yeaeres after Chrystes incarnatyon. The second part containeth two hundred yeaeres moze, from the thousand of yeres, to the raisne of king Jhon. The thirde part shall continue for cc. yeres after that, which is from the traunce of king Jhon to the raisne of king Henry the fozt. And the last part shall conclude wyth an hondred and fifty yeaeres, which is from the fyrste yeaere of king Henry the fozte, to the latter ende of thys present yere from Chri-

**Cōtentes**

**The last.**

## English botaries.

Christes incarnation a D. D. and. l.  
or this next after that, whiche is li.

Thus may these iii. booke be known **Diuers**  
diuers, the one from thother, by theyr  
diuers titles, of fast rising, faste build-  
ing, fast holdinge, and fast fallynge,  
though al they procede out of one on-  
ly argument of English botaries.

He that shall with wisdom conside-  
re in this second part, the truly procea-  
dinges of these Babilon builders, how  
they pranked by their sought sturde  
Antichrist above God & hys Christe,

**Craftes**

he shall finde that these were theyr  
these practises of mischete. They per-  
ceiued that God of his infinite wise-  
dome had placed ii. highe administra-  
tions in the christianity for the conser-  
uation thereof, and that they wer, the  
publique authoritie of noble princes,  
and the gracious office of godly prea-  
chers. The one was for the outwarde  
wealth of the body, the other for the  
inwarde wealth of the soule. They  
thought, if these ii. were not peruer-  
ted and poysoned, they shoulde neuer  
come to theyr ful purpose.

**ii. office**

**Other.**



## The Actes of

**The firste**

**Wines**

**opoztet**

**inzeches**

therfoze they sought synne of all to  
 byng them vnder by sophisticall soz-  
 ceties. And first they began wyth the  
 weaker concerning the world, which  
 were the curates, preachers, or mini-  
 sters of Gods word for they were (as  
 appeared) the moze easy to overcome.  
 Christ the sonne of God, the holpe A-  
 postles, and the godlye fathers of the  
 primate church, vpon diuers consi-  
 derations, permitted them to haue  
 wines. S. Paule most earnestly wrote  
 it bothe to Timothe and Titus, that  
 it shoulde stande as a building vnre-  
 moueable. *Opoztet episcopum irre-  
 prehensibilem esse, vnus vxoris ma-  
 ritum. t. Timo. iii. & Tit. t.* A byshop  
 must be vncrebukeable. A pastoz must  
 be the husbnde of one wiffe. Marke  
 wel that, must be.

If thys wiuinge (thought they)  
 might be brought to an euil opinion,  
 that the people might reckon it nou-  
 ght, than shoulde we make that office  
 of pastozall care, whiche afore serued  
 God in paineful study of his word to  
 serue vs in al vanities and pleasures  
 of

Englyshe Notaries.

of the fleshe. To brynge thys to good  
passe, we must pzetende a perpetuall  
chastyte. We must outwardly pprofesse  
neuer to touche a womā, what so ever  
we do els in the darke. By thys shall  
we haue these comoditees. We shal a-  
pere moze holp than other people. We  
shall haue the preachers obedient to  
oure affectes. They shall not rebuke  
oure horryble darke doynges by the  
Gospell. No, for they shall for wante  
of womē, haue vnconely luste in their  
hartes, wherby they wil be giuen ouer  
of God to themselves. So shall they  
become buggerers & whozemaisters.  
Wea, and suche blynde bullardes and  
beastes, as wpll be able to abyde no  
truth. So shall our wyckednesse in the  
syght of people, become a lyfe of per-  
feyctyon and holynesse. By these ches-  
ly and by other lyke pzetyses, came to  
that administracion for the sowles be-  
hove, to an vtter decaye and rupne, as  
is shewed at large in this former boke.  
Now let vs go to þ other, which is the  
Christen regimēt of prynces, & declare  
by what wayes these wycked buyl-  
ders

women.

Bugge-  
rers.

The. ii.

Ch. i.

ders

The Actes of

ders brought that also to a counterfet shadow of Chyssen gouernaunce, thet beyng made the dummie ymages of the beaste. Apoca. riit.

Autozite. All for the publyque welthe, and conseruacyon of Chyssen commynal, trees, had they theyr attoynte and power. Thys admynystracyon sought theese enemyes to destroye an other waye. They first toke from kings the inuestyng of prelates, or the power of admyttinge them to spirytuall offyces. They made the greates pynces beleue, that they were but laye men, and myghte not intermedle in spyrytuall causes, or in the appoyntyng of the ecclesiastycall funcyons. Se here Decept. holwaone myschefe grewe vpon another, as the ouerthrowe of Chyssen pynces autozite, vpon the condempnacyon of prestes marryage. They sayd, it was vnconuenient, that he whiche had touched a woman (as the kynges dyd their wyues) shoulde laye handes vpon hym, or admyt hym to offyce, that shoulde make Chysses bo- o Hathā. dye. A blasphemouse buggerers.

¶ here

### Englyshe Notarles.

Where sounde these execrable hypo-  
crites, that it was euer synne a man  
to touche that vessel! which was sanc-  
tified to hys vse? Cyther yet, where  
was power graunted to their bugge-  
rysh generacyon, to make Christes bo-  
dye: A deuils merydiane, as the 120.  
phete dothe call you, whan wyll ye **Pockers,**  
leauē to illude bothe God and man?  
But to conclude. By thys meane, at  
the last they had theyr full purpose?  
and therby made the Christen pryn-  
ces to become their slaues, yea, to hold  
their stirrappes wpth cappe in hande,  
to kysse their fylthie fete, and to leade  
their mules and their hoxses.

Yea, they played with those world-  
ly rulers, so, at their great power and  
wysdome, as the bearhardes do with  
their apes and their beares. They led **Tray-**  
them in the cheanes of their iniquyte, **tours.**  
and compelled them at tymes, to do  
suche feates as they appoynted them.  
Moreover whan they wold not obeie  
to theyr mynades, they feared them  
wpth the whyppe. They terrysied  
them with their blacke curses.

A. ii.

They

The Actes of

Curses.

They fraybugged the with the thurs,  
dyaboltes of their excommuncacions  
interdiccions, and thzetened to set all  
other nacjons vpon them. But oure  
noble kynge Edward, and hys pale  
aunt father kynge Henry afore hym,  
thzewe of from their shulders, the ex  
ecrable yoke of those obstinate infidels  
Neyther nedeth he to feare, to treade

An hyde.

Hyll bndze his fete that odynse hyde  
and hissing serpent of Rome. For the  
eternall God, whiche hath giuen to  
hym the power of a kinge, is strongar  
than is Sathan their greates maister.  
Longe were it to treat, howe these  
lecherouse locustes haue vled theyr  
kynge here in Englande, both afore  
the conqueste and after. Besore the  
conqueste they shewed fauer to none,  
saue onlye to them that were mona

Fauer.

stery bylders. The other, lyke lo  
custes they bered, and soughte by all  
meanes to suppressse them. They haue  
not muche rested, sens theyr maister  
the deuyl was at large, after hys  
thousand yeaues inpysonment.

... Fyeste

### The conclusion.

Fyrst they depriued the Englyshe  
succession of regall regimemente to ad-  
uaynce the Danysh bloud to y crown  
of Englande, Than broughte they in  
the Normaines and French men p<sup>ro</sup> traitors.  
curing they<sup>r</sup> bastarde a banner from  
Rome to subdue the land. And whan  
they wer stayed by the sufferaunce of  
God, for the synnes of the people, thā  
did they turmoile wyth them also.  
They rebelled against kinge Willy-  
am conqueroure, and labored to sub-  
due him, because (they saide) he was  
bothe a bastarde and a tyraunt. They Rebels.  
sent forth S. Albon (if dead mē might  
strap abrode) to kill kinge William  
Rufus, because he was their enemy.  
They made they<sup>r</sup> dead byshoppes, to  
pycke at kyng Henry the fyrst wyth  
they<sup>r</sup> pastoral hokes, the Chronycles  
saith, because he had much dyspleased  
them. They tel of kyng Steuen, that  
they<sup>r</sup> maker slewe awayne, whan he Blasphē  
should haue receiued hym, the taper mers.  
in hys hand dyd breake, and the pirte  
fell oute of hys tabernacle, at hys co-  
ronacio<sup>n</sup>.

### The conclusion.

**Deceiuers** Of king Henry the seconde, they report that he came of the deuill by the fathers side, & fro the curse of god by y<sup>e</sup> mothers, for killinge Thomas Becket, and yet he killed him not. They sent fourth kinge Richard Coe de lion, to fighte for Ierusalem, whyles they occupied his realm here at home diffamyng hym of Lecherie, Wyde, and Couetousnesse. Thus haue they handeled their kinges hitherto. How they vsed the reast of them, ye shall know, God wyllyng, in my next two booke folowing.

**ii. maters** Benelye to conclude vpon that is said alsoe concerninge the decayed authoritie of princes, and condemned marriage of priestes, whiche wonderfullye gaue waye to Antichristes vsurpacions.

The pretence of those wycked woorkemenne, whiche thus pranked him vp with vntempered buildings, was in theyr generall Counsels, to condempne the folwe heresye of Simonie, and lecherous commixtion of Nicolaitans.

Such

### The conclusion.

Such were the prodigious and filthy names that they gaue to the inuiciture of prelates in the handes of a prince, and the marriage of Christe ministers, at that time at libertie, to make their owne wicked actes to appeare very godly. They saide, it was the great errour of Simon Pagus, & Simon a king shoulde admit a bishop, either yet haue power to geue fowthe anye spirituall promotion, and yet Simon Pagus was no kinge, but a membre of their spirituality. They affyrmed it also, to bee the abhominacyon of the Nicolaitanes, whan a Christen minister toke to him a wife, and yet the Apostles had power to leade aboute with them, sisters to wiues, i. Cozin. ix. But doubtlesse they sowlye forgot them selues in these matters. For Simon Pagus wold haue sold the holy Ghost, as they did all their spirituall promotions and cures. And Nicolaus Antiochenus, made hys wyfe comme as they haue done other mens wiues to theyr owne lecherous vses, be sides boies, bitches, and apes.

A.iii.

For



Judge.

**The conclusion.**

For the said Nicolas was neuer con-  
dempned for marriage, but for abu-  
sing that honourable estate. By these  
maye ye measure their other buyl-  
dinges, til moze matter come for  
warde and laude the eternall  
God, for the light whiche  
we haue in thys age  
receiued, booth to  
know them and  
to beware of  
them. So  
be it.

**Thus endeth the seconde  
part of this worke, called, the  
Actes of Englishe Notaries.  
Collected by Ihon Bale,  
Anno. 1550.**



**T**he Autoures names  
both Englishe and other, out of  
whome this p[re]sente boke  
is collected.

**M**elbaldus Traiectensis  
Agidius Faber.  
Aneas Syluius.  
Alanus Teubenberg

Albertus Crants.

Alexander Vertius.

Alphredus Beuerlacensis.

Andreas Althameras.

Andreas Osiander.

Anonymus Anglus

Antoninus Archiepiscopus

Aulus Gellius.

Baptista Platina

Baptista Mantuanus.

Barnefridus Urspergensis

Bedas Cirwinus.

Benedictus de burgo Petri

Benno Cardinalis

Berengarius Turonensis

Bernardus Lutzenburgus

Berosus Chaldeus

Biblia sacra

Blon

**Authoꝝ names.**

Blondus Flautus.  
Catus Sempzonius  
Cesarius Monachus  
Christianus Passens.  
Christophorus Marcellus  
Chzonicon Calesianum.  
Chzonicon Buriense  
Compendium noui chzonici  
Conradus Gesnerus  
Cornelius Agrippa  
Doctor Origenes  
Dunelmensis Monachus.  
Damianus Cardinalis  
De vtraque potestate.  
Cadmerus Cantuariensis  
Egesippus Historicus  
Erasmus Roterodamus  
Ethelredus Rhieuallensis  
Eusebius Cesariensis  
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Hildebertus Cenomanensis  
Hildricus Mutius  
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Joannes Tertoz  
Joannes Carion  
Joannes Paloz  
Joannes Functius  
Joannes Sculsh  
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Mattheus Westmonasteriensis  
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Paucerus Historicus  
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Petrus Damianus  
Petrus Blesensis  
Petrus Equilinus  
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Plutarchus Cheroneus  
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Thomas Rudborne  
Thomas Monmouth.  
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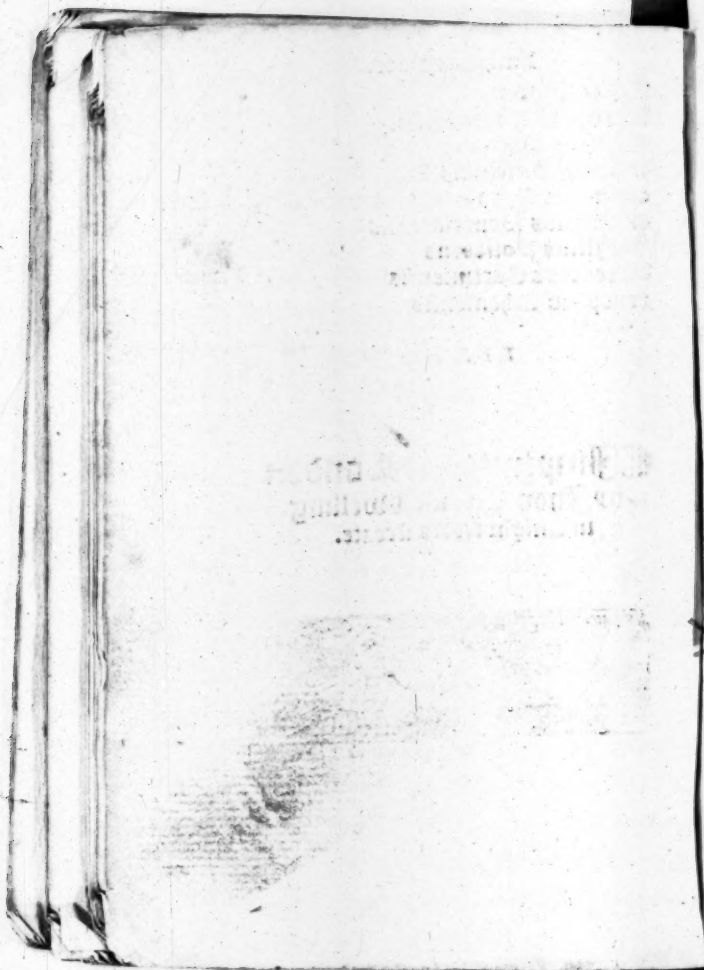
Titus Lilius  
Turstinus Eboꝛacensis.  
Valerius Partialis  
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